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AMERICAN CATHOLICS AND THE PROPAGATION OF THE FAITH.

THE KINGDOM OF GOD.

THE Catholic Church is the greatest, the grandest, and the most beautiful institution in the world.

The Roman Empire shrivels when its extent is compared with that of the Church. That modern power which claims that the sun never sets on its dominion controls the bodies of hundreds of millions, it is true; but there is more grandeur in mustering one soul than in all that; the power that influences the faith and morals, the intellectual and spiritual convictions and the lives of men, is immeasurably grander than the one which merely collects their taxes and keeps the peace among them. "Variety in unity," according to St. Augustine, "makes beauty." Where is there such perfect unity as in the Papal Church? And all the races and tongues of the globe combine to furnish her marvellous variety. Go to Rome and see and touch these wondrous characteristics, when the Pope is blessing the "city and the world" on Easter Day. Visit the College of the Propaganda there, and judge for yourself. Elsewhere we *believe* in the great, the grand, the beautiful Catholic Church; at Rome we *see* her.

How has the mighty world-wide power grown so great? How adorned itself with all this variety, gathering round it the many-hued and myriad-voiced children of men? Not by the sword, nor by pandering to passion and prejudice, but by preaching and teaching, thus convincing and converting souls

to the belief and practice of the Gospel. The immense globe, the human species spread over it—behold the domain and the audience assigned by the Son of God to His disciples. "Follow me, I will make you fishers of men. . . . Go teach all nations. . . ." In every age, from the beginning of the Christian era until now, noble souls have responded to this divine call, have run to carry the message of salvation. In this closing century, far more generally than perhaps ever before since the Apostles' time, missionaries have crossed the seas and journeyed to the uttermost parts of the earth, sparing themselves neither trouble nor pain, to reach the frontiers of the Kingdom of God. It is thus that the universal Church realizes in itself the parable of the mustard-seed that fell from the hands of Christ, and taking root developed and spread out its branches over the entire globe. Despite the severe losses sustained in the wars of two thousand years, we find more than two hundred and fifty millions of Catholics surrounding the chair of Christ's Vicar on earth; and what a diversity of races and tongues, of customs and liturgical rites do these present! And at the same time what admirable oneness in their faith, in their Sacraments, in their hierarchical government! This is the Bride of Christ, the "Queen that stands at His right hand in a golden robe embroidered with divers colors." (Psalm xliv.) What unity! What variety! What beauty!

How Achieved.

The labors of apostolic men, therefore, bedewed and nourished with God's blessing, have built up the Christian empire, and there is no work to be compared with theirs who bring the good news of salvation to men. "Whoever shall call upon the name of the Lord shall be saved," says St. Paul; but how shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!"

(Rom. 10: 13–15.) This apostolic work is to go on until the entire globe has been evangelized, "and then the end shall come" (Matt. 24: 14). What meaning is to be attached to this prophecy, who shall say? But the command to spread the gospel still holds; for after so long a lapse of time three-quarters of the human race is still in ignorance of the name of Jesus, under which Name alone it is given to men to be saved (Acts 4: 12). Love of Christ, then, who wishes all men to be saved, and love of our neighbor, which is Christ's own commandment, should fire the hearts of every Christian as it did those of the Apostles, as it does those of our present-day evangelists, and we should all take part in this work of enlightening and saving our brethren. This is the surest sign of genuine Catholicity. "Omnium divinorum divinissimum est cooperari Deo in salutem animarum" (S. Greg.). Every individual, every congregation, whose faith in Christ is real, living, practical, should feel this spirit. Every one whose love of Christ is sincere cannot be indifferent to His Heart's wish, cannot be unconcerned about the eternal salvation of those for whom He died, and whom He bade us regard as His and our brethren. "Unicuique mandavit Deus de proximo suo" (Ecclus. 17: 12). "Those, therefore, who," as the eloquent Padilla, Bishop of Tucuman, says, "are not called by vocation to the ministry of preaching, ought, because of their character of Christians, to coöperate with the heralds of the Gospel. We must all have a posterity in Heaven, and at the eternal banquet we shall be surrounded by those we have helped to save." Hence what is called the work of the

PROPAGATION OF THE FAITH,

a work in which we priests, above and before all, must take a strong personal interest, and in aid and explanation of which this paper is respectfully presented.

The Catholic Apostolate may be divided into three periods: First, the apostolic period. Second, the period of the civil protectorate, when emperors and kings united with the ecclesiastical authorities for the diffusion of the faith. This begins with Constantine's aid of the Nicene Council; continues with

Theodosius, who effectively established Christianity in the empire; is conspicuous by the act of Clovis, whose baptism occasioned that of the "Eldest Daughter of the Church;" is made renowned by the brilliant achievement of Charles Martel against the Moslem invaders of the kingdom of Clovis; and exhibits the great and useful work of Charlemagne in his civil and military exploits, the Crusades, general and partial, and the acts of the Portuguese and Spanish governments in their vast and most glorious discoveries and conquests, enterprises grander than which the history of the world offers none, and in which the Propagation of the Faith always held, professedly at least, the foremost place. The renowned Apostle of the Indies, St. Francis Xavier, was aided in his stupendous labors by the Crown of Portugal. The third period is that of the modern and popular apostolate, embodied in the work of the *Propagation of the Faith*, when the missionaries, being no longer commissioned and maintained by the Sovereigns, or sent by the Holy See immediately, are supported by the people directly, all Catholics, rich and poor, being called upon, by all their name implies, to help towards the universal extension, that is, the territorial Catholicity of the Church. The missionaries, men and women, contribute to it directly and personally by abandoning home, country, friends, to preach and teach beyond the seas, by word and by life, "every creature," sealing their testimony in many instances with their martyr's blood—(thanks be to God, our own expiring century has seen many of these latter, and the writer has the honor of having had one of them for a mate in the College above-mentioned); the faithful at large help indirectly but effectively, by offering prayers and alms for the prosecution of the apostolic mission of the Church, and qualifying thereby as "cooperatores veritatis" (III Jo. 5: 8).

The Association of the *Propagation of the Faith* is the bond of union between these two classes of apostolic coworkers; it gathers the alms of Catholics in every country and supports with them the Catholic apostolate throughout the world. Its foundation and existence are manifestly providential. Without it private charities would be at a loss to find a safe and useful destination, from lack of a comprehensive survey

of the missionary field; they would, in many cases, go astray, however actuated the donors might be with the intention of doing the greatest possible good with their money; without guidance, wanting the means of comparative study of the various missions, they would be sent out indiscriminately, at random often, or according to fancy, whilst more pressing needs are overlooked. The hand of God is visible in the very origin of this institution. The work began in an obscure and feeble way, as indeed is the wont of every great institution. A cry of distress from the West, uttered by Bishop Dubourg, of New Orleans, in 1815, and a similar appeal in 1816, from Asia, falling on the ears of two pious women in the great city of Lyons, France, Miss Jaricot and the widow Petit, inspired the design whence originated the Association. The Society began among the women factory-hands of the city, each member agreeing to contribute one cent a week out of her scanty wages. A few hundred dollars were thus gathered the first year and sent to Louisiana and to the Asiatic missions. Thus our young church was one of the earliest beneficiaries. Soon the Association received the sanction of ecclesiastical authority, and spread rapidly through Europe. Belgium, Switzerland, Italy, Great Britain, Spain, Portugal, successively engaged in the holy warfare of charity; three hundred bishops raised their voices in its favor, and no less than twenty-two Pontifical documents emanating from the Holy See, from Pius VII up to Leo XIII, recommended the "Association for the Propagation of the Faith" to all the Churches, and ranked it among the regular institutions of Christendom.[1] And so, as that holy and delightful character, Frederick Ozanam, founder of the St. Vincent de Paul Society, says in the report for the year 1841:[2] "As the Association added to the number of its years, by the Divine blessing it added to its progress—like a river, which ever increases the further it travels from its source. To the august accents of Peter, the zealous voices of the episcopate had not ceased to echo, and the words of the pastors had not reached in vain the ears of their flocks."

[1] See Annals of the Propagation of the Faith, May, 1872.

[2] Annals, Vol; III.

At the present day, the Propagation of the Faith receives the offerings of the faithful in every country, and is the main support of the Catholic missions everywhere. Over three hundred and twenty-five dioceses, vicariates and prefectures-apostolic receive aid from it, and thousands of missionaries are either entirely or to a great extent supported by it in every part of the globe. It has wonderfully aided in the development of the Church in the nineteenth century, at the beginning of which the Catholics under the jurisdiction of the Propaganda numbered scarcely five millions, whereas to-day they are five times that many. To confine ourselves to our own country. At the opening of the century the then United States and the Northwest Territory numbered 36,000 Catholics; Louisiana 25,000; Texas 8,000, and California 30,000.[3] To-day we have in this same territory 10,000,000 acknowledged Catholics. If the American Church has grown so strong and prosperous, "it is owing chiefly to the help of the admirable Society of the Propagation of the Faith, that we are indebted for this happy result."[4]

Sweet Charity.

Our object in this essay is, as we said, to induce our brethren of the clergy to aid in developing and extending this noble charity. We Americans are a little in danger of becoming isolated, as it were, wrapped up in our own great and growing consequence, and, forgetting how much we are indebted to others for our present standing, neglect to reach out a helping hand to those behind us in the race. Let us be mindful of sweet charity, which, indeed, is cherished among us, but will flourish all the more if its domain be extended, for, though *charity begins at home*, it does not end there. To speak accurately, charity that works at home only is not charity, but justice. Charity, of its nature, works outward: "Charitas non quaerit quae sua sunt" (1 Cor. 13: 5). Charity

[3] See *Les Missions Catholiques au XIXme siècle*, par le Rev. L. E. Louvet, Missionaire Apostolique, Paris, 1895.

[4] Letter of the Prelates of the III Plenary Council of Baltimore, 1884, to the Central Committee of the Association.

confined to home is not the genuine article, but a sort of selfishness. The policy of "*pro se quisque*" (every man for himself) was too base for even the pagan poet, who indignantly replies: "Homo sum: humani nihil a me alienum puto" (Terence). It is the peculiar mark and immense glory of Christ's religion to have substituted in the world universal, all-embracing charity for narrow, cold self-interest. The system of protection and insulation has no place in the Christian economy; free trade, expansion, and solidarity are the watchwords of the Christian policy. The Holy Ghost assists in a special manner the assembled episcopate, and it is a pleasure for us, as we hope it will be for you, to quote again from the Acts of the greatest Council (except only the Vatican) held since the Council of Trent. Our Bishops, therefore, of the III Plenary Council thus speak in their pastoral letter:

"The duties of a Christian begin with his own household and his own parish; but they do not end there. The charity and zeal in his heart must be like that in the heart of the Church, whose very name is Catholic,—like that in the heart of Christ, who 'died for all,' and 'who gave Himself a redemption for all' (2 Cor. 5: 15). The Divine commission to the Church stands forever: 'Go, teach all nations; preach the Gospel to every creature;' and every one who desires the salvation of souls should yearn for its fulfilment, and consider it a privilege to take part in its realization. The more we appreciate the gift of faith, the more must we long to have it imparted to others. The heart of every true Catholic must glow as he reads of the heroic labors of our missionaries among heathen nations in every part of the world, and especially among the Indian tribes of our country. The missionary spirit is one of the glories of the Church, and one of the chief characteristics of Christian zeal.

"In nearly all European countries there are Foreign Mission Colleges, and also associations of the faithful, for the support of the missions by their contributions. Hitherto we have had to strain every nerve in order to carry on the missions of our own country, and we were unable to take any important part in aiding the missions abroad. *But we must beware*

lest our local burdens should make our zeal narrow and un-Catholic.

"There are hundreds of millions of souls in heathen lands, to whom the light of the Gospel has not yet been carried, and their condition appeals to the charity of every Christian heart.

. . . . . .

"We have therefore urged the establishment of the Society for the Propagation of the Faith in every parish in which it is not yet erected, and also ordered a collection to be made yearly in all the dioceses, for foreign missions and for the missions among our Indians and Negroes. We have done this through a deep sense of duty, and we trust that our noble-hearted people will not regard it as a burden imposed on them, but as an opportunity presented to them of coöperating in a work which must be specially dear to the heart of our Lord."[5]

It is this spirit of broad generosity which the bishops would revive in our land, that aided our own struggling Church in her infant days, the poor factory girls of ancient Lyons sending us the fruit of their saving, aye, of their privations, to the amount of *many millions of dollars* for the support of our missions. See how Bishop Dubois of New York was aided in erecting churches in that city.[6] They might have answered the appeal of our poor bishops by saying that "charity begins at home," for everyone knows that the populations of the Old World do not revel in luxury; but such never was the answer of generous France, nor such the answer of Catholics elsewhere to our cry; and even in this, *our own day*, when our God-blessed "land of plenty" boasts of its being the best country on earth for an easy, comfortable living, the hand of *European charity is still extended* to aid the less favored dioceses of this wealthy republic. God forbid that we should reverse the maxim of the Lord: "Beatius est dare quam accipere" (Acts 20: 35). God forbid that we should be like those judaizers, who objected to the Apostle of the Gentiles

[5] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, pp. c et ci.

[6] *Messenger of the Sacred Heart*, May, 1897, p. 827.

going to enlighten these neglected children of God. The fervent Apostle answered: "In Christ Jesus there is neither Jew nor Greek" (Gal. 3: 28), just as the first Vicar of Christ had said: "God is no respecter of persons" (Acts 10: 34). It is because such generous souls as Augustine in Britain, Patrick and Columba in Erin and Caledonia, Irenæus in Gaul, Boniface in Germany, and their like, caught the broad spirit of Peter and Paul, that the barbarous nations, whence we are all descended, were blessed with the light of Faith and have handed down to us this inestimable heritage. Where and what should we be to-day had the first generation of Christians, like unto the Jews, kept exclusively to themselves the heavenly treasure, on the plea that they were not to trouble themselves about strange peoples, and that "charity begins at home?" "We are the children of the saints" (Tobias 11: 18); let us imitate them in generosity, high-mindedness, disinterestedness. And if we must, as in duty bound, concern ourselves first and chiefly about the prosperity of the Church and the growth of the Faith at home, let our self-interest be at least enlightened and wise. We are apt to forget that the effects of charity are essentially reversible. "Date et dabitur vobis" (Luke 6: 38). Give for God's sake and you shall receive a hundred-fold in return. Spread the Faith abroad, the Faith shall be strengthened and advanced at home. We must not forget that charity does not flow like a wave, which returns no more; it flows back to those who dispense it. Hence, to make sacrifices in order to assist foreign missions is rather to lend at interest than to practise generosity; for, besides the share which we have in the merits of *our* apostles and their converts, we shall have a sublime return for our assistance in the religious gratitude and brotherly prayers of the new congregations. To the objections of the worldly-wise and the dictates of mere human prudence, that noble sailor-bishop, himself a hero in the missions of Australia, Ullathorne of Birmingham, answers thus: "I believe our own future will be blessed with increase, in proportion as we, with earnest faith, send help to them who cry to us—as we have cried to others and

received their help. I believe it, because it is the disposition of our heavenly Father greatly to help those who do such works of faith and charity. I believe it, because there is *no charity greater or more blessed* than that which coöperates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their supreme Good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that supports them. I believe it on the word of our Blessed Lord: 'Give, and it shall be given unto you again, full measure, and heaped up and overflowing into your bosom.' All facts show the operation of this heavenly law of charity. The great missionary nations have been the flourishing and enduring churches." In other words: Do we wish the gift of Faith to be preserved and to increase in our own land? Let us carry it abroad to our benighted fellowmen.

Africa in Our Own Midst.

Should some say, as we are all inclined at times to say: "We have an India and an Africa at our own door, that much remains to be done at home, that all our energies and means barely suffice for the preservation of the Faith among our growing Catholic population,"—the words of that noble priest, Cardinal Manning, spoken to Catholics situated precisely as we are, are apposite: "It is quite true, we have need of means at home, and it is *because* we have need of means at home, and of more means by a great deal than we, as yet, possess, that I am convinced that we ought to send means abroad. It is because I believe that, in enriching others, we shall impoverish ourselves, that I, therefore, believe it to be our duty, and I believe it to be strictly in accordance with the letter and spirit of our Master's example, of whom it is said: 'Who, though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich.' I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means for our works

at home, it is by not limiting the expansion of charity and by not paralyzing the zeal of self-denial. Holy Scripture teaches us that there are those who give and are yet enriched, and there are those who withhold from giving and are always in want."[7]

Such is the language of practical faith, of enlightened charity, the language of those whom Peter has selected for his chief consultors. How different from the narrow and petty views that would restrict zeal and confine generosity within the bounds of home, of the parish, the diocese, the country, or the race! How broad, how *catholic*, as well as Catholic, the sentiments of those great priests!

What May Be Done.

Before going further, we admit that not every parish can afford just at present to make large offerings to the work of the foreign apostolate. Much has been accomplished by our Catholics in this closing century; but, indeed, much more, in some quarters especially, remains to be done. It can be affirmed at any rate, without fear of contradiction, that there is hardly a community in the whole length and breadth of this favored land of ours, but can contribute its mite to the grandest and holiest of all enterprises, whether human or divine be the standpoint from which it is regarded, that is, the evangelization, which includes the civilization and salvation, of the world; and not all our domestic wants need interfere with our having a hand in this glorious work. Let us glance at what European Catholics do. *"Fas est et ab hoste doceri,* certe fas ab amico." Well, the friend first.

France.

Take the "Eldest Daughter of the Church," France, for instance. With all the faults of her Celtic character, who can challenge her claim to be the foremost, the model nation in zeal for the spread of the Gospel, in the apostolic

[7] Quoted by his apostolic successor, Cardinal Vaughan, in his letter to Cardinal Gibbons, on the occasion of the Centenary of the establishment of the American Hierarchy. Cardinal Vaughan is, himself, the founder of a missionary order.

spirit and deeds of her consecrated sons and daughters? Well, indeed, may she demand: "Quae regio in terris nostri non plena laboris?" Should noble France fail her, the Church, in all her widespread empire, would at once feel the loss. Here are the figures: Last year, of the $1,354,575 contributed by the Catholic world to the Association for the Propagation of the Faith, France gave $833,532, nearly two-thirds! Will it be said that France can afford it, the task of church-building having long ago been accomplished in every section of that country? Such an assertion would reveal ignorance of the state of affairs in the France of to-day. Everyone should know that under the present tyrannical policy of its government, unfortunate France has been undergoing, for the last quarter of a century, a steady destructive persecution in all matters pertaining to religion. The Catholics there have had so-called neutral but godless schools erected and imposed upon them, to take the place of the former institutions; their regular communities were nearly all suppressed and their property confiscated in the early '80s; those of them that are tolerated are taxed in a special and illegal manner unto the verge of extinction; the miserable salaries of their clergy are often withheld by the usurping authorities under the most whimsical pretexts; still, the French Catholics, in addition to paying the common tax for the public schools, take it upon themselves to build and support by voluntary contributions their own independent parochial schools, where at present 2,000,000 children are educated; their hundreds of "homes," where 100,000 old people are maintained; their orphan asylums, where 60,000 waifs are sheltered; their numberless other charitable institutions, where 250,000 poor and helpless persons find food and housing. In fact, so far, the Catholics of France are situate very much like ourselves. But if we call to mind that in France money is scarcer, salaries considerably smaller, and the condition of the masses of the people much less comfortable than with us, we may well wonder how our brethren over there are able to contribute an amount of money so enormous for them to the work of the foreign missions. But having

the will they find the way, God bless them, and we, with the rest of the missionary world, even now and from day to day, have reason to thank Him and them for the Christian brotherly love of the noble French. However, it must be admitted that France, being a Catholic country, has the advantage of numbers.

Other Countries.

Let us then take a nation of mixed religion, Switzerland, for instance. This staunch and sturdy little republic numbers only 1,170,000 Catholics; their contribution to the Propagation of the Faith last year was $18,501.19, more than half the sum contributed by our 10,000,000 Catholics during the same year. Not one diocese in Switzerland contributed less than $1,000; Basle gave $5,741.97; Lausanne, $4,820.06; Sion, $3,348.04.

The Catholics of Holland and Luxembourg, splendid soldiers of the Cross because always in conflict, are in number 1,854,000, and represent one-third of the entire population; their contribution last year was $35,367.09, as against our $34,196.31.

The six dioceses of Belgium gave the handsome amount of $71,641.82.

Poor, tax-ridden Italy gave no less than $67,068.31. In impoverished Spain, such dioceses as Vittoria gave $6,546.42, which is more than any diocese in the United States; while Madrid gave $4,358.40, more than twice the amount raised in one of the largest of our metropolitan dioceses. Side by side with the little island of Malta, which holds a fair place with its $3,418.22, we find rent-racked, faithful Ireland giving $16,428.96, of which $7,009.46 is credited to Dublin; while poor Limerick gives $2,433.23, more than any diocese in our country, with the sole exception of Boston ($5,715.32); and so on.

South America.

These various showings, compared with what has been our share in the budget of the foreign-mission work, are not precisely calculated to bear out our boast of up-to-date, practical, active,

thorough Catholicity. Why, even the South-American States leave us in the shade. Last year a special appeal, similar to that addressed to us, was made by the Directors of the Association for the Propagation of the Faith to two of our sister republics, and as a result their contribution rose from $6,000 to $37,342. Shall we not make as good a showing as Latin America?

Missionary Spirit.

Indeed, it is about time that the missionary spirit should begin to take root in American soil. We have long been recipient, and aid has not been begrudged to us; but now we should take, on the roll of donors, a rank worthy of our vigorous growth. What hinders? Lack of resources? Surely, the ninety dioceses, with their ten or fifteen thousand churches and stations, could give a couple of hundred thousands every year, and never miss it. How much gold and silver is every day expended, wasted we will say, on folly, spent in luxury, and in the gratification of excessive, un-Christian self-indulgence, that could be saved, if we only would, and made to yield a hundred and a thousand-fold in fruits of salvation in the foreign fields! Have we priests nothing to reproach ourselves with in this regard? Does that picture *Le Recit du Missionaire* call no blush to our cheeks? Free-hearted and open-handed as we are when our home interests are at stake, shall it be said of our generosity that it is admirable as far it goes, only it does not go far enough? And what kind of generosity is this that cannot make sacrifices where there is no return in kind?

A "Foreign" Society.

Shall we excuse ourselves on the plea that our sympathy cannot naturally incline toward an association that is not American in origin and in administration—that the Association thus has no claim on our patriotic devotion? Ah, dear brothers, let us not talk thus. The writer remembers when, in 1870, the present Cardinal of Westminster came to this country in order to take measures for converting the freedmen; how the hospitable pastor of St. Stephen's, New York, welcomed him,

"though a stranger," to a work that might rather be called ours. The noble Englishman replied that "while thankful for the kindness with which he was received, he, nevertheless, claimed that no priest doing priestly work could be considered a stranger by those brethren whose labors and whose crowns he came to share."

How Much Do We Get?

Some may object that, of late years, the stream of financial assistance that used to flow into our country from that beneficent source has been gradually seeking other outlets, and has now almost ceased to enrich our soil, and therefore we cannot be expected to encourage and further an institution which holds out little or no direct gain to ourselves.

There is a suspicion of the merchant about this objection, and "reciprocity" seems to be intended. But although "charity blesseth him that gives as well as him that receives," we must take care not to act on the principle of "do ut des." That is not the way that Christ acted when He came to bestow salvation. Self-interest had nought to do with His conduct. And we ourselves did not thus discriminate and manifest such sensitiveness about the foreign feature in the Association, when there was question of asking and receiving ample aid from it in our infant days. Let us not insult the ladder by which we have climbed. Moreover, do we not know that the missionary field, being daily extended throughout the world, and new missions being constantly opened up in uncivilized lands, where the method of self-support is an absolute impossibility, nay, where the Church must support the neophytes, as she often did our own barbarian ancestors, we, who have almost reached our majority, and are *almost* able to take care of ourselves, ought not only cheerfully resign the breast to the new-born children of our Holy Mother's great family, but go to work and help to support the house that raised us.

Impartiality of the Association.

The organization is a foreign one—granted; it originated in France seventy-seven years ago, was developed there, and has

ever since, naturally, maintained there its centre of administration. But what of that? Does it follow that it must be distrusted and held to be subservient to the national interest of the country where it has its principal seat? Such a suspicion were utterly unjust and unwarranted when it is remembered that the highly supernatural motives that inspire the entire management of the Society have never for a moment been questioned, by friend or foe, during its three-quarters of a century's existence, and that the closest inquiry cannot discover a single instance in its business transactions that is not characterized by the most conscientious impartiality. Indeed, the single-mindedness that marks the organization is so remarkable that to the observer it bears the stamp of a divine providential assistance. Its managers, like its originators, being exclusively laymen, disbursing exclusively to foreign missions, is a guarantee that even the claims of pious enterprise at home will not divert them from their single purpose. It might be added, merely as an illustration and as a corollary, that were there any cause for suspecting the loyalty of those in charge of this sacred and wholly religious trust, one nation of all others would naturally be the first to sound the alarm—we mean Germany. Now this great people ranks second to France only in the grand total of contributions to the Society in 1897, giving $156,830, of which Cologne, in Prussia, sends no less than $23,000; Paderborn, $22,500; Rottenburg, $10,188; Treves, $10,000; Münster, in Westphalia, over $9,000. We have in Germany the spectacle of one diocese, Metz, contributing the magnificent sum of $34,000, as much as all the dioceses of the United States put together. Would to God that these inspiring examples would excite in our own glorious Church a spirit of emulation in this chivalric work! "Cur non poterimus quod isti et istae?" we might exclaim with St. Monica's great-souled son when he read the deeds of the Saints.

Protestants' Generosity.

If the example of our Catholic brethren ought to induce us to do likewise, the separated Christian bodies in our Eng-

lish-speaking countries give us a lesson which I know not if we can take without a blush. Statistics recently published show that a total amount of fifteen and a half million dollars ($15,549,243) was raised in the year 1896 by the various Protestant foreign-mission societies.[8] This is a state of things! Here are the agents of error exerting all the business energies of the two most commercial nations on the globe, as far as they may and can, to Protestantize the world, while we, "the children of light," the depositories of Christ's Truth, constituted by our august calling the heralds of Faith to "all nations,"—we yield our rightful place, and sit with folded arms in cold indifference. That chivalrous priest, Cardinal Lavigerie, the modern apostle of Dark Africa, was wont to say that the cruelest torture that racked his pastoral heart was to find on sending his heroic "White Fathers" into the wastes beyond Sahara, that the Catholic missionary had been preceded in those unexplored wilds by the emissaries of Protestant societies.

Why Our Apathy?

What has brought about this, for us Catholics, unworthy condition of affairs? Not the dearth of volunteers for the mission; no, there is a legion of ardent youths, who, even in our age of general craving for comfort and luxury, are willing to give up all the enticements of civilized life, and to set out on the sublime path of the foreign apostolate, prepared, if need be, for the martyr's crown. Many of these are Frenchmen, many Belgians, some of other nations. The first-named especially seem to carry the mantle of Peter and Paul in our times, and even at this moment our roughest and least *paying* missionary work in these United States is mainly done by such noble aliens. A friend of mine, returning from abroad, met a young French priest on his way to Arizona, who was quite disappointed at hearing that the Indians there no longer tortured and killed the missionaries! If we have not the grace to imitate their knightly enterprise, we should at least claim a share of the honor of assisting them with material aid as

[8] *Godey's Magazine*, May, 1897.

well as by our tribute of admiration and our prayers. The harvest is whitening under every sky. Myriads of men as yet untouched by the rays of redeeming light and without the grace of Christ, but still having the same claim on it as ourselves, are lifting up "their eyes to the mountains whence help shall come" to them (Psalm 120: 1). God's own hour seems to have come. The marvellous inventions of man's genius have shortened distances and laid an easy route over the plains of the sea. "The way of the Lord" is prepared; "His paths" are made "straight." "The messengers of peace," to quote again that eminent lay apostle, Frederic Ozanam, "are ready to set out; Rome has arranged for them to cast their nets; and who knows but that the winds and the waves, aware of the will of their Master, are murmuring with impatience to waft these messengers of salvation to the destined shores? *One thing only is wanted, the coöperation of charity.* We await it in order to pay the missionary's passage aboard ship, to supply him with the bread which will feed him in the desert, and with the cross which is to be the lever by which he will elevate mankind; such is our humble task."

The missionary is ready to give his life, his talents, his labors, his health, his blood; we are asked to give the penny that supports him.

"My Country, 'tis of Thee!"

"America, thou livest for the world!" This was the exclamation of one of our eloquent prelates at a recent public patriotic celebration. And verily the mission of our country seems to be unlimited; its influence is to know no bounds on land or sea; it is the Providential asylum, where the best bone and sinew of every race are destined to coalesce and form a universal people, made up of the best elements from every clime, and, themselves already composed of members of all the nations, may be intended to react upon them all. God grant that this be for the betterment of the whole world! Nay, who knows, and does not our own and universal history suggest to us, that God means our great Republic, the greatest that has yet appeared, to be an

apostle, not of the rights of man alone, but of the rights of God's Church, the expansion and empire of which is, according to St. Augustine and Bossuet, the ultimate end of all history? The events of the "hundred days of '98" put strange dreams into one's head. This is true, however: God rules the world. The hour has struck for the Catholics of America to wake to possibilities of unparallelled grandeur.

Ways and Means.

The pressing demands made by needs of church, house, school, and institutions of all kinds, account quite sufficiently for the apparent indifference heretofore shown in many quarters towards the "Propagation of the Faith;" still the idea has never quite died out, and indications of a revival of interest are visible on every side. Should some bewildered pastor ask: Where is there room for another collection? The writer may be pardoned, as one who has seen some parish work himself, for suggesting the Rosary Society, for example. You have a Rosary Society that brings in, say, on the average, $200 a year in a parish of three thousand souls. What intention have those Rosary people, the best prayers in the parish, had in its recitation after Vespers on the first Sunday of the month? What have they offered the Rosary for? Suppose now you tell them to offer it for the Propagation of the Faith. Suppose you contribute some of that excellent sodality's revenues for the Propagation of the Faith, and read for them every month out of the *Annals.* I am confident that your Rosary Society would grow in numbers, in piety, in knowledge, and in revenue, and that you would be richer after your alms than you were before. There are other ways. There is the annual sermon on the missions, which is an admirable thing to do, even if all the Protestant sects practise it. Let us learn from them our duty, if we are in danger of forgetting it; this is a purpose they serve in the order of Providence. However, enough of such suggestions.

High Ideals.

The good seed now being sown by the representatives of the Association in the United States, the "truly apostolic"

Society of St. Sulpice,[9] has not fallen on barren soil, and we Americans, too, whom all the world regards as practical before all else, can be moved by a chivalrous, unselfish idea. "Human nature," as has been well said, "remains identically the same to-day as in the time of the Crusades; a noble aim, a generous idea, a great undertaking still rally round them fervent and devoted followers."

The "Annals of the Propagation of the Faith" (issued at St. Mary's Seminary, Baltimore, Md.), a modest publication, giving in their own simple, unpretentious style, the recitals of our missionaries in every land, tell us frequently of the hope with which the most distant peoples are filled at the mention of America. Our duty is plain. God has given us the means and the ways too. We have not obtained the Philippines for no purpose; and the future, not of our Republic only, but of our Church, may be made glorious beyond the dreams of the noblest imagination. It rests with us to realize this sublime, God-inspired expectation of the world, which is an honor to us to-day, and may become, if we but live up to our call and our opportunities, our immortal glory at no distant future. Quod faxit Deus!

EDWARD MCSWEENY, D.D.

Mount St. Mary's, Maryland.

MY NEW CURATE.

XIX.—LITERARY ATTEMPTS.

I BROKE Captain Ormsby's advice to Father Letheby as gently as I could; and I flatter myself I have the talent of putting things in as roundabout a way as any professional diplomat. He took it badly. He is clearly overworking himself, for he now becomes irritable on the slightest provocation.

"Blocked everywhere!" he said, walking up and down his little room. "Father Dan, you are right; and I am a fool. There is no use attempting to do any good in Ireland."

[9] Pius IX so called these Fathers.

Now, this was not exactly the conclusion I wanted him to come to; but we have a national failing of generalizing from rather minute particulars.

"I'm not so sure of that," I said. "I think you have a fair share of work to do here, and that you have done it, and are doing it remarkably well."

Absurd! There was not half enough to do to satisfy his Napoleonic ambition. Nothing but the Vicariate of the whole of the Dark Continent for this young man.

"Look here, Father Dan. My parochial work is over every day at four o'clock; and you have taught me to finish the Office, even by anticipation, before dinner. Now, what on earth is a young fellow to do between four o'clock of a winter's evening and ten o'clock, when he retires? Once in a month I dine at Campion's; but the rest of the time, except when I run up to you—"

"And you don't come half enough, you, sir," I said. "I never saw anything like the—pride of young fellows now-a-days."

"That's all right, Father Dan," he replied, somewhat more calmly; "but even with all your kindness, what in the world am I to do with my leisure time?"

"Read, and read, and read," I said. "Have you not the whole ocean of human knowledge to dip into?"

"Ah! *cui bono?*" he replied.

"*Cui bono?* from you! I never thought I'd hear that fatal word again. *Cui bono?* from you! *Cui bono?* from you!"

I was never so startled in my life. It was a dread revelation of dissatisfaction and ennui, that might lead no one knew whither.

"*Cui bono?*" I said. "Is there any pleasure on this earth comparable to the pleasure of acquiring knowledge? Is there any satisfaction equal to the continuous pursuit of ideas—always coming up to them, and passing them in the insatiable thirst and pursuit? Now, I see clearly that my tastes are not your tastes, and I was wrong in forcing the studies of the classics upon you. But take up philosophy, arrange a *horarium* for the evenings—so much time for reading, so much for thinking, so much for writing—"

"Ah! there you've struck it," he broke in. "If I could only write, I should always have an incentive, and a strong incentive for reading and studying what I read."

"And why don't you write?" I repeated. "Paper is cheap; pens and ink don't cost much—"

"Write for what, and for whom?" he cried.

"Write for the magazines," I said. "Write brisk, crisp, lively articles for our reviews and periodicals; get paid for them; and then the ineffable pleasure of seeing your own work in print!"

"And what if they were rejected contumeliously?"

"Impossible," I replied; "there is room and to spare for good writers. Why, we are always crying out about the barrenness of our literature!"

He had gone over to a portfolio, and had taken out a few rolls of manuscript, to each of which a letter was tagged. He handed them to me without a word. It needed only a glance to see that if the editors had used up all the polite words of the language, nevertheless, "Rejected!" was written in capital letters on every page. I knew well what it meant to a proud, sensitive spirit; and although it was only the usual probation for literary novices, it might have a different effect from successful training in the case of a thoughtful if irritable mind. I pretended to read carefully the two essays, the three short stories, and the half-dozen poems that had come back to the author's hands without proofs, whilst I was rapidly turning over in my mind what I should say or do; for the recollection of my own experience at his age led me to believe that this was a critical moment for him. Happy the stupid souls that can gaze, without the constant fretting of thought, into the fire for hours together! Happy we, who, going down the decline of life, have the brake put on by a merciful Providence, and the wheels move slowly, and day blends with night, and night dawns to day, almost imperceptibly! But thrice unhappy they in whose souls the mills of thought whirl round and round without ceasing the wheelstones that grind together, if the grist is not between! How often to dreaming poet and idealist has the eternal fretting of the wheels become intolerable, and then—

"I shouldn't mind," he interjected on my reverie, "but these papers issue such lamentable stuff! Such vapid essays, such aimless stories, such bread-and-butter school-girl poetry, —'sing' and 'spring,' 'bird' and 'heard,'—not an elevating idea or thought through the whole thing from beginning to end; and then look at these: 'We consider your story too long;' 'We regret that the style of your article is unsuited to our pages;' 'We see some promise in your poem, but it is not quite up to the level of our requirements;' 'Try blank verse. . . . We shall be glad to hear from you again.' Did you ever hear such mockery, and these very men printing such intolerable rubbish!"

Of course, he never thought of the poor editor, leaning over his chair in a brown study, biting the pen-handle, and wondering how he can please "A Constant Subscriber," who objects to the rather light nature of the articles he is now giving to the public; or, "Sacerdos," who does not like poetry; or, "Senex," who asks sarcastically: Is he putting himself in rivalry with the *Edinburgh* or *Quarterly*, or who the mischief cares one brass pin about "Aristotle's Constitution of Athens;" and wouldn't he give them something light and agreeable to help to digest their dinners? Oh, no! he only thought then and there that there should be an *auto da fe*—a summary crematory process of all the editors under the sun.

"Look here, young man," said I, at last, "there is only one thing for you to do. You must write a book."

"Look here, Father Dan," said he, "I'm not in much humor for joking. Any priest that would attempt to write a book now-a-days should have the spirit of the martyrs, who stepped onto the sands in the Coliseum and saw the brutal Romans in the *auditorium* and wild beasts in the cages beneath!"

"Well, my dear boy," I replied, "you *will* write the book; but for goodness sake write it in your present humor, before the fires die down."

He laughed.

"Write a book? What in the world should I write about? The world is deluged and drowned by books. And if I wrote it, who could or would publish it? Imagine me hawking around

a wretched manuscript from publisher to publisher, until it was tattered, yellow, and undecipherable. Why, the big London fellows accept only ten MSS. out of five hundred on the average, and you know I cannot publish at my own risk."

"Who the mischief spoke about publishing?" I replied, trying to keep up the flame; "I only asked you to write. Write, write, write, and leave the publishing to God."

"And what am I to write about? Every subject under the sun is threshed out and threadbare, from the origin of ideas down to the microbe of typhoid fever. Not at all; the world is grown too wise for books; we must devise something else."

"It is not many days ago," I replied, "since I heard you lament the awful and culpable defects in our popular Catholic literature. Hadn't you to fall back upon that barbarous book to enlighten Ormsby on the existence of his immortal soul?"

"Barbarous? I wish to heaven that I could write anything half as good. But, as you see, there are whole fields of literature yet untrodden by us, but where heretics and others are reaping rich harvests. Yet, who would dare make the attempt? Don't you know that the ablest professors in your own time in Maynooth never ventured into print? They dreaded the chance shots from behind the hedge from the barrels of those masked banditti, called 'critics.'"

"Dear me, how you do run on! One would think you had the MS. cut and dry in your pocket, you talk so glibly about publishers and critics. Can't you write the book first and then take circumstances as they occur?"

"Well, go on, suggest a subject, sir."

"Now, this is rather sudden, young man. Give me one day, and I'll give you a list of subjects that would bewilder you. Only promise me you'll take one up!"

"All right!" said he; "I promise. Hallo! where are you taking those papers?"

"I'm taking them home for the present. They are confiscated to the Crown."

He looked at them wistfully, as if they were going to the holocaust, as we might imagine the great mother of the Maccabees watched half with pain, half with pride, wholly with resignation, her sons mount the funeral pyre.

"Never fear," I replied, "they won't go up the chimney. At least, I'll answer for the prose. I'm not so sure about the poetry. Now, good-day! I'll keep you to your promise."

And I did, but with what cost to myself. I had to search in the cemeteries of the past for the skeletons of designs, once gladly adopted, then as gladly laid to rest. At last, I found, hidden away amongst episcopal documents, dispensations, etc., a yellow, frayed paper, tied up in string that once was red, but now was white and fragile. It broke in my fingers and revealed the little dreams and ambitions of nearly forty years ago. Need I say they never ripened, or came within even measurable distance of perfection. They were three large quarto sheets, and they were darkened thus:

A. M. D. G.

SUBJECTS FOR ARTICLES AND PAPERS TO BE WRITTEN, WHOLLY OR PARTIALLY, DURING THE COMING YEARS.

I. MENTAL PHILOSOPHY.

I. The Influence of Plato on the Early Christian Church.
II. The Influence of Aristotle on the Mediæval Church.
III. The Neo-Platonists.
IV. The Argument in St. Augustine on the Immortality of the Soul. (Is it Tenable?)
V. The Atomic Theory of Democritus, and the Modern Discoveries in Astronomy.
VI. The Influence of the Inductive Philosophy on Modern Disbelief.
VII. Was Spinoza an Atheist?
VIII. Is Descartes the Father of Modern Rationalism?
IX. St. Anselm's Proof of the Existence of God.
X. The Cosmological Argument of St. John Damascene.
XI. The Argument from Intuition.
XII. Aspects of Modern Pantheism.
XIII. Christian Idealism.

XIV. Malebranche and Fénélon.
XV. Boëthius.
XVI. Catholic Philosophers of the Nineteenth Century.
XVII. The Connection Between Soul and Body (Tertullian).
XVIII. The Chaldæan Doctrine of the Soul (ἐσσαμένος πυριπῦρ).
XIX. The Idea of Personality.
XX. The Identification of Life and Motion.
XXI. Maine de Biran.
XXII. The Popularization of Catholic Philosophy.

II. Ecclesiastical History.

I. The Alexandrian School.
II. The Writings of Clement.
III. Origen, and His Works.
IV. Ephrem the Syrian, and His Works.
V. The Apologists.
VI. The Three Cappadocians.
VII. Julian and His Contemporaries.
VIII. The Council of Nicæa.
IX. St. Augustine and the Donatists.
X. The Saints of the Catacombs.
XI. The Discipline of the Secret.
XII. The Libyan and Nitrean Anchorites.
XIII. The Stylites.
XIV. Communion in the Early Church.
XV. Mediævalism.
XVI. The Case of Honorius.
XVII. Hildebrand.
XVIII. Alexander VI and Savonarola.
XIX. Origin and Spread of Monasticism.
XX. The Influence of the Irish Monks on the Continent of Europe.
XXI. Schools of Philosophy.
XXII. Port-Royal, Pascal, Nicole, Arnauld.
XXIII. The Rise and Progress of Jansenism.
XXIV. Gallicanism and National Churches.

Rather a large order, I thought, as I looked with pitying eyes on the far vision of a curly-headed young priest of forty years ago, and thought of the day-dreams of youth; and what a very slender precipitate of work fell from the vast effervescence of the idealism of inexperience. There remained another page of projected inspiration on the scope and meaning of Holy Scripture; but this I put aside. I found my knowledge, little as it was, was derived from such obsolete and antique commentators as á Lapide, Maldonatus, Estius, and the *Triplex;* and I was ashamed to produce such fossilized literature to the advanced thinkers of the present day. I did not like to face this ordeal:

"Then you haven't heard of the new schools of interpretation? You know that the great thinkers of Germany, Bahrdt, and Semler, and Eichhorn, have upset all our preconceived ideas about the Bible. The Wolfian ideas have been expanded and developed; and advanced Catholic apologists have set themselves to the task of reconciling our ancient traditions with the discoveries of modern science. The tremendous advances made by philological scientists and experts during these last years—"

I don't say, indeed, that my curate would indulge in this affectation, for he is rather disposed to take the old, unlearned modes of saving souls and going with them to Heaven, than the new, brilliant mimetism of a world that knows not God. But still I know he would think it waste of time to pursue such studies, until the modern *Luciferi* tell us exactly what they have placed beyond the borderland of conjecture, and into the certain and unshaken fields of mathematical demonstration. So I left my Scriptural syllabus at home.

He looked slightly appalled at the large schedule of science I showed him. I reassured him by telling him I insisted positively on his taking only one subject in each department.

"The grand mistake," I declared, "made by us, Catholics, is in taking too wide, too bird's-eye a view of human history and philosophy, instead of mapping them into sections, as the astronomical photographers are mapping the skies from

the Papal Observatory in Rome to the Lick Observatory in California. What we want most is sectional treatises on single subjects. Now, what you are to give us is not a vast diorama from Thales to Rosmini, and from the persecutions of Julian to the *Kulturkampf* of Bismarck, but a neat etching of some particular persons and events, and a clear photograph of some practical point of Catholic philosophy. If you throw in a few side-lights from the errors of non-Catholic thinkers, so much the better. Now, look it over carefully; as the strolling player declares—'You pays your money, and you takes your choice.'"

He thought that question of inductive philosophy very nice. He had read something about it in Macaulay. He liked that Platonic question very much. It bordered upon poetry and mysticism. Then St. Augustine! That would be charming. He had always such a love for St. Augustine! But Fénélon? The "dove of Cambrai" *versus* the "eagle of Meaux!" What a delightful idea! No good housekeeper, at a cheap sale, was ever so puzzled. Finally, we decided that, in philosophy, he was to take up the question of "Modern Aspects of Pantheism;" and in Ecclesiastical History, he selected "The Cappadocians."

"But what about books?" he asked in dismay. "I haven't a single book on these blessed subjects."

"Buy them," I said. "Every good workman buys his tools and materials."

"I have a strong suspicion, Father Dan," he said, "that this is all a practical joke. Why, that means a whole library. And if I had money, which I have not, I do not know the name of a single blessed Catholic author on these subjects."

"Why, my dear fellow, there are hundreds. Let me see! On the Fathers, Basil and the two Gregories. Let me see! Haven't you—my memory is failing—haven't you Cardinal Newman's essays on these Fathers?"

"Well? You don't want me to give a verbatim version of Cardinal Newman, surely, do you?"

"Let me see! Why, we have hundreds of English

Catholic writers on these subjects. What in the world is becoming of my memory? Why, we have whole libraries in the English language on these subjects! Isn't there Alzog and—and—Darras?—"

"I have Darras," he cried triumphantly.

"Well, look it up, and see all you can get about St. Basil."

"But their writings! Wouldn't it be nice to give Greek extracts from their sermons and homilies?"

"'Twould indeed. Well, I'll look up all the old catalogues I have kept, and let you know about books of reference. Meanwhile, commence somewhere by way of preface. Now, what are you going to do about that fishing-boat? Ormsby says it is certainly a troublesome and may be a perilous enterprise!"

"It's gone too far now to draw back," said Father Letheby. "The Board has yielded at last, thanks to Ormsby himself."

"They'll advance all the money?"

"No; two-thirds; four hundred pounds."

"That's very kind of them; and no interest, no security. I did not think Boards could be so generous."

"No, indeed. They have full security to be paid back, principal and five per cent. interest, in less than five years."

"By Jove! You are a clever fellow. And where have you got all this Midas-wealth?"

He asked me to be good enough to move with him to the window. True enough, even under the cold light, the broad sea stretched sparkling before us, with all its magic and glamor, but unruffled and unploughed by even one Nautilus-sail of busy man.

"There," he cried, "there lie the gold mines of Ireland, unworked and neglected. In these depths is wealth enough to make Kilronan a busy emporium of merchandise for half the world!"

"I see. And the other two hundred? Where do they come from?"

"Subscribed by twenty merchants, who have taken shares in the boat."

"And you never asked your old pastor to invest in this patriotic bank. Shame! Shame! And I wanted a little return as well as the rest of the world."

He laughed.

"The mackerel fishery alone," he continued, in a calculating way, "is worth a hundred pounds each for the Manx and French fishing fleets that anchor off our shores every year, and take our wealth back to their thriving villages. I calculate another cool hundred on cod, haak, etc. I think we shall pay back the Board's loan in three years, besides paying handsome dividends to our shareholders. The boat is in the hands of a Belfast firm. She will be ready by the first of May. On that day she will be christened the "Star of the Sea," and will make her first run to the fishing-fleet."

"And what about the shirt-factory?"

"That's all right, too," he said, though his face grew a little clouded. "I shall have twenty sewing-machines in full swing by the middle of April. The manager was here and dined with me last Thursday; he's a fine fellow. He assures me that, after the initial expenses are over, the girls can earn from eight to ten shillings a week easily."

"By Jove! That's good. That will be a great help to the poor people."

"Yes; he sends the shirts here, ready and cut for sewing, by the new system of scientific shirt-making. Then all they have to do is to tack them together with the machines."

"God bless you!" I said, fervently. "You're a wonderful fellow."

I was sorry that I gave him Ormsby's message of warning.

BISHOP ENGLAND'S INSTITUTE OF THE SISTERS OF MERCY.

Ninth Article of American Foundations of Religious Communities.

IT is a pleasant task to sketch the history of an American sisterhood to which the Catholics of the South, particularly those of the two Carolinas and Georgia, owe lasting gratitude. Had the Church in those States grown in proportion to the ter-

ritory, and relatively increased as rapidly as in the North, Bishop England's Sisters of Mercy would be to-day one of the largest and possibly the most influential of the religious communities in this country. The missionary laborers in the South met, however, with innumerable difficulties, which naturally retarded the growth of the Catholic religion and the institutions dependent upon its propagation. In colonial days, unjust and bigoted laws prevented the landing of Catholics; when freedom dawned, the State constitutions embodied paragraphs in every way detrimental to Catholicism. Add to this, slavery, so obnoxious to the Catholic mind, and the devastation of the dreadful civil strife, the frequent ravages of yellow fever and other disasters, and it will not be deemed surprising that the Church has been less flourishing than in our sister States. Almost extreme pauperism was the logical result of the war, which desolated towns, cities, and homes, and rendered the Confederate currency valueless; the emancipation of slaves crippled agriculture, and the few manufactories came to a standstill. Thus the current of immigration never reached the afflicted Southland; whilst above all these calamities there still remains, like a wicked phantom, the unhappy race question, now solved indeed most generously on the part of the Church, but nevertheless affecting the prosperity of the country and its people. That ecclesiastical institutions should have suffered by all these common misfortunes can be readily understood. The Sisters of Mercy were witnesses of the struggles of the Church in the South during the years of its infancy; they shared its trials during a long period of suffering, and now rejoice in seeing a bright and happy future dawning upon the New South.

The Founder.—Few American sisterhoods can claim a more illustrious founder than was given to the Sisters of Mercy in the immortal Bishop England—the peer in many respects of the American Hierarchy of his day. A short sketch of the eminent prelate will surely interest the reader.

John England was born in Cork, September 23, 1786. It is not strange that he should have possessed a character and talents almost unequalled in the records of our great men. The blood of a martyred grandfather flowed in his veins, and he in-

herited the scholarly habits of several generations of men active in the sacred cause of Ireland's intellectual and moral freedom. The parents of the future bishop were prosperous and pious, and gave their son the educational advantages afforded by his native city, until the age of fifteen, when, expressing a determination to enter the service of the sanctuary, he was sent at his own request to the Theological Seminary at Carlow. Here he won the love of professors and students, and demonstrated his zeal for the cause of practical charity by becoming instrumental in the establishment of a protectory and free schools for the education of boys and girls. Whilst yet a student, he gave indication of his future power as an orator, by lectures delivered during Lent from the pulpit of the cathedral. In 1808 he was recalled by Bishop Moylan, and a dispensation having been obtained from Rome for the young candidate, who had not yet attained the canonical age, he was ordained priest. His first appointment was that of lecturer at the cathedral in Cork, and chaplain of the Presentation Convent, of which his sister was Superior.

Father England was active in missionary work, and to him is largely due the erection of the Magdalen Asylum. Later he became editor of the *Religious Repertory*. Diversified and important as were his duties, his unfortunate and bleeding country found in him at all times a powerful defender. His knowledge and sagacity, no less than his intimacy with O'Connell, enabled him frequently to evade the snares laid for the champions of Ireland's freedom by the minions of a hostile and suspicious government. The shadow of the prison lurked over him on many occasions, but he managed, whilst braving the flames of party opposition, to come forth unscathed.

A few years later Father England was appointed parish priest of Bandon, a most important station by reason of the narrow and illiberal prejudice existing in that section of the Diocese of Cork. During the six years of his incumbency he succeeded, by his benevolence, by his great powers of mind, shown in the exposition of the principles of religion, and by his public-spirited activity generally, in removing the existing prejudices, and in bringing together in a social band of brotherhood the Catholics and Protestants of Bandon.

It was while actually engaged in this field of usefulness that he received from Rome the documents appointing him to the newly created Diocese of Charleston. The keen and discerning eye of Pius VIII had wisely singled him out as particularly fitted for the exercise of the onerous episcopal office in the New World. In 1820, September 21st, he was consecrated Bishop in the parish church of St. Finbar, in his native city, Cork.

The spiritual affairs of the district of America to which Bishop England was assigned, including the Carolinas and Georgia, were administered chiefly by priests who had been exiled from foreign countries. They were men who came stripped of earthly goods, but rich in the generous zeal and knowledge of eternal truth. They scattered the seed of faith, but most of it, sad to say, fell upon stony soil. The proud aristocrats of South Carolina were heirs, not only of the immense moneyed interests of their grandsires, but likewise of the tenets of the Church of England. The Catholics, on the other hand, were empty-handed adventurers or refugees, without places of worship, and with but little sense of their duty or even of morality. It was a sad outlook for the newly arrived prelate. Not many weeks had elapsed, however, before he succeeded in awakening the interest of the intelligent Carolinians, who, crowding around his pulpit, were delighted by his eloquence, admired his learning and the force of his arguments in behalf of the true faith.

To meet the requirements of his diocese, Bishop England immediately established a seminary for the education of a native clergy. He felt that the work of evangelizing the people of this country could be best accomplished by priests American in principle, feeling, and habits, men who, moreover, accustomed to the peculiar climate, could brave the periodical epidemics with which the land was visited. By founding a training school for the clergy, Bishop England incidentally provoked the emulation of non-Catholics in similar directions, and thus gave an impetus to the pursuit of higher studies in his region generally.

He established the *United States Catholic Miscellany*, the

first Catholic periodical in the country, to refute the injurious misstatements and ridiculous absurdities with which the secular press deluged the country; and found time, amid his immense and various occupations, to supply its columns with a vast amount of original matter, resistless in reasoning, charming in its fervid eloquence, overwhelming with its accumulated erudition. He likewise organized societies for the promotion of higher social spirit, and to counteract false principles. With this object he founded the Anti-Duelling Society, composed of the chivalry of Carolina, with General Thomas Pinckney, of Revolutionary fame, as president.

So irresistible was the influence of Bishop England that a whisper was circulated—"avoid this dangerous man;" and many doors, otherwise hospitable, were closed against him. Happily for the prelate, God had sent him a comforter in the person of his beloved sister, Joanna, who left her beautiful home to share her brother's exile. She was a cultured lady, and for a long time edited the literary department of the *Miscellany*. By her exquisite tact she knew how to temper on many occasions the harsh expressions his earnestness infused into his controversial writings. She was the golden link between him and the refined classes which gave tone to the Southern population of that day, and right well did the women of the South come to love and esteem her. It was a great loss to the entire community when, in 1827, the "stranger's fever" terminated her useful career, almost crushing her devoted brother's heart.

The yellow fever visited the Southern seaports annually, driving hundreds to their graves. It was then that Bishop England displayed those characteristics which inspired reverent awe in the hearts of those who observed him. Season after season, day and night, he might be seen in the midst of the poor, in the squalid hovels where vice, joined by the dread pestilence, called for pity and help. Bishop England seemed to be everywhere. He had particular sympathy for the negro, feeling that their slavish condition demanded more than ordinary assistance to lift them from both bodily and spiritual degradation. It was his custom to preach thrice on Sundays; but when occasionally he found his strength unequal to the

task, he would disappoint a fashionable audience rather than his poor colored congregation. The fruits of his special solicitude for the colored race of our land were not long in appearing. There was soon noticeable a decided improvement in the moral tone, the fidelity and contentment of the negro population, so that even Protestant planters offered the bishop every facility for instructing the slaves, at the same time often excluding missionaries of other denominations.

The religion of Bishop England was what might be termed one of activity. It obliged him to travel from one territory to another, promulgating the tenets of the Church; hence his journeyings were incessant. They were undertaken in spite of persecution or threatening assault, for his courage was undaunted. During his episcopate, he visited Europe several times in the interests of his mission; twice he acted in the capacity of Apostolic Delegate to Hayti. In Rome, where his swift methods and often unexpected appearances at the Vatican aroused the attention of the College of Cardinals, he was known as "il vescovo a vapore"—the steam bishop. Indeed it may be truly said that his death was the consequence of his ceaseless exertions, which took him away from home when he needed repose.

On his return from his last visit to Europe he met with very stormy seas. The passage lasted fifty-two days. A malignant dysentery had broken out among the steerage passengers, and the prelate, who served as both physician and nurse, soon contracted the disease. On his arrival in Philadelphia, he was prevailed upon, despite his condition, to preach a course of seventeen sermons, and as a consequence he was utterly broken when finally he reached Charleston.

Great as he had shown himself to be during the previous years of his life, it was at the end of his career that we see the noble proportions of his Christian character unfold themselves to those around him. How devoutly he prepared himself to make his last Easter Communion and then to receive the final rites of the Church! No sermon ever touched his hearers more deeply than his loving apos-

trophe to the sign of man's Redemption, his parting words to the priests around the bed, to the students and the devoted religious who had watched by his side during his illness and now grieved to bid him farewell. After a long and distressing illness, he expired on April 11, 1842, in the fifty-sixth year of his age, the twenty-second of his episcopate.

The city was in mourning; the flags of all vessels in the harbor were at half-mast; and everywhere was sorrowing at the tidings of his death. Around the grave of the worthy prelate, Catholic, Hebrew, Lutheran, Episcopalian, Presbyterian, Baptist, Universalist, Methodist, Congregationalist, and Unitarian gathered to bury with him the memories of past dissensions and antipathies. He was interred in a vault, beneath the "Episcopal Seat," and nearby lie the remains of his beloved sister. The Church in America had lost one of its brightest stars; the Diocese of Charleston lamented the departure of a devoted pastor, but none felt perhaps the loss of a loving father more than the Sisters of Mercy, who, as someone at the time said—

> In silence are weeping
> The loss of their teacher, their friend, and their guide.

The Foundation.—Bishop England, as a faithful steward, provided for all the wants of his Master's household, redressed every evil, healed every wound. The periodical visitations of yellow fever devastated the homes of his children and filled new graves. A large number of helpless orphans, boys and girls of the most tender ages, were left waifs and charges on the city of Charleston, which, whilst it generously enough erected a large orphanage, at the same time exposed them to the danger of loss of faith. The large heart of the good bishop was moved with pity, and the first impulse was thus given to establish the Sisters of Mercy. The "cry of the motherless in a strange land," therefore, called this noble institute into existence. These beautiful words, addressed in a pastoral to his people, gave notice of his intention of forming a sisterhood among them:

It is in solitude and by the spirit of prayer that the soul becomes powerful, through the merits of the Saviour, to obtain the mercies of God. When Israel wrestled with the angel that blessed him, it was not before the eyes of the multitude, nor in the midst of the bustle of worldly occupations; when Moses prevailed with the Lord to spare a devoted people, he was alone upon the summit of the mountain; it was in retirement that John the Baptist imbibed that spirit which exhibited him wonderful and useful in Judea. Though public worship be commanded by the Lord, and be profitable as well as necessary for His servants, still He also desires that we should converse with Him in the retirement of the chamber. It is in this retreat that the soul is able to comtemplate the beauties of those religious duties and observances which the carnal man will not understand; and through the contemplation of our divine institutions the love of their Author naturally arises, and devotion to His law and piety towards His person are confirmed. They who are His friends present to Him in their moments of their intercourse not their wants alone, but they petition for their friends, their brethren, and even for strangers and enemies. Their aspirations ascend from the midst of that society from which they seem to be estranged, to call down blessings upon a people to whom they seem not to belong; and the Holy Ghost informs us that those prayers will not be unavailing. Having learned to walk in the paths of virtue, they are zealous to lead others to its practice, soothing them with the words of persuasion, whilst they allure them by their example. They desire to bring little children to the knowledge of Christ, and to guard them against the dangers of the world, by adding to the simple maxims of their faith the solid lessons of prudent experience; and whilst they imbue their minds with worldly knowledge and train them to persevering industry, they are zealous to furnish them with the protection of a heavenly panoply, and to decorate them with the ornaments of virtue. Their chief delight is to give shelter to the trembling orphan; and in the purity and warmth of their affection to cheer the heart that yearns for the mother, whose absence has been too long protracted, and whose return is sometimes so innocently expected. In addition to these cares, a day would perhaps arrive when they would be found by the couch of the afflicted, smoothing the pillow of disease, lifting the head of the languid, allaying the thirst of fever, banishing the spectres which affright the distempered imagination, diffusing fragrant coolness through the chamber of pestilence, and encouraging with well-founded hopes of glory beyond the grave those whom heaven forbids them to restore in renovated health to their families. Such are the objects to which this Sisterhood would devote itself.

At the time when Bishop England laid the foundation for the sisterhood of "Our Lady of Mercy," a similar community was being established in Dublin by Miss Catherine McAuley, bearing precisely the same name. It may be reasonably supposed that the bishop was not aware of this, or he would surely at least have selected a different name. The first vows in Charleston were taken on December 8, 1830, while Mother McAuley's institute records this solemn initial ceremony for the Order as having taken place on December 12, 1831.

Bishop England was materially aided in his praiseworthy undertaking by a pious lady, Miss Julia Datty, an exile from San Domingo, who settled in Charleston. Bidding farewell to the world, she became one of the pioneer sisters, and was known in religion as Sister Benedicta, blessed truly in name and in deed. She presided as Mother Superior over the infant community from 1832 to 1836, when death brought her to an untimely grave. The bishop's grief was expressed in a pastoral address to his flock, February 22, 1837. After speaking of Mother Benedicta's exalted virtues, he concludes: "The humble Sister Benedicta was reluctantly obliged to take the superintendence of this infant congregation, which she led into the practice of its appropriate virtues, more by her powerful example than by her persuasive command. She was taken from her friends, her companions, her disciples, and her interesting charge, as also from the city in which the conviction of her worth has preserved her memory in benediction."

Prominent among the first members of this religious community were the Misses Mary and Honora O'Gorman, and their niece, Miss Teresa Barry. They had come from Baltimore at the invitation of the bishop. Miss Barry, as Mother Teresa, was, for many years, the efficient Superior of the Charleston home, and holds to this day the same position, greatly beloved and honored by her children. Her personal recollections of the early days of the Church in the South would be an interesting record to an historian.

A number of Irish girls helped to form the nucleus of the sisterhood. Happy, industrious young maidens they were, willing to sacrifice their lives in the missionary fields

of the Carolinas, and eager to help in spreading the faith which many brought as the sole inheritance from their native isle beyond the seas. I insert here a few lines from the unpublished memoirs of one of this happy band, now wearing the golden crown of her jubilee:

While visiting the Presentation Convent at Cork, I was introduced to Bishop England by his sister, Mother Catherine England. I had heard of some girls he had taken to his missions on a previous occasion, and greatly admired their heroism; but as to myself, I hesitated. America seemed much more distant then than now. The seas were not narrowed by ocean steamers and constant intercourse. Dr. England went to Rome and while there arranged with Pope Gregory XVI to take his own sister, Mother Catherine, with him across the sea to instruct the neophytes in religious life. I then determined to go with them; a few days after, while talking to Mother Catherine, she said: "I am not going; I cannot, as Bishop Murphy has positively refused his consent. My brother could take me, but neither of us would like to act without his sanction. My brother does not wish to leave you postulants behind if you are willing to go." Ten young girls and ladies made up their minds to set out with him—some from Cork, others from Dublin. We assembled in a grand hotel at Liverpool. A professed Ursuline nun and a young priest came with us. . . . There were then no steamships, but the vessel was comfortable. After a stormy voyage of fifty-two days, we landed in Philadelphia. The Rev. P. R. Kendrick (afterwards Archbishop of St. Louis) and the Rev. J. Dunn came on board to greet us. The Sisters of Charity of Emmitsburg were then the only religious women in Philadelphia—they wore the black cap. This costume amused and surprised me, but I found the sisters very sweet and kind. The Right Rev. F. P. Kendrick was bishop at this time. There seemed to be a galaxy of Irishmen in Philadelphia, assembled perhaps for the consecration of young Bishop Kendrick, then pending. All called on us and did what they could to make our stay agreeable. Bishop Hughes, of New York, was particularly friendly. I must not forget to say how Bishop England, during our voyage, said Mass and preached every Sunday when the weather was sufficiently calm. Mass was in the morning for us, and later in the day preaching was on deck for "all hands," and it was sublime.

It took us three days to get from Philadelphia to Charleston. There was no railroad from Wilmington, N. C., to Charleston. I will not tell how amused I was at the Southern ladies and their black slaves. There was no Catholic church then in Charlotte, N. C., Columbia,

Wilmington, or Atlanta, Ga. Most places were mere missions. The priests were homeless and wanderers—endowed, however, with brave souls and enduring constitutions. We reached Charleston in safety, and were happy to be housed among kindred souls.

Bishop England was well pleased with this new foundation; in most approving terms he refers to the good sisters' work in the various pastorals he issued from time to time. Thus he says, on November 5, 1835:

The institute of the Sisters of our Lady of Mercy has during the year made great progress towards perfect organization, and fully exhibited its eminent utility, not only in the education of children placed in their schools, upon whose improvement the sisters bestow the most laborious and successful attention, but they have protected and cherished the orphan, they have consoled the afflicted, they have nursed the sick, they have cheered the dying, and proved themselves worthy of the patronage which they have chosen. Their own privations are not trifling, their dwelling is inadequate. By the zeal of one attached to their institute, a few friends have contributed a sum as the commencement of a fund to procure for them a permanent and appropriate residence. I know of no institution in the diocese which better deserves to be sustained.

Again, after the yellow fever epidemic of 1838, he writes:

The congregation of the sisters has been eminently useful to us during the late epidemic; for, though several of their own body and of the boarders under their care were seriously affected, God in His mercy has spared them all; yet, whilst they could by any effort devote themselves to the charitable care of others, they were mercifully laborious, and wonderfully indefatigable. Their charity was particularly exhibited in the hospital of the Brotherhood of San Marino, a useful association of respectable workingmen, by whom these good sisters will be gratefully remembered.

A new and spacious convent was erected, at the upper end of Queen Street, by public subscription and the proceeds of fairs, the usual method of obtaining funds for such purposes. It was completed about the year 1839, and the Sisterhood with the boarders took possession of their new house, where they still continue, and which has become the parent of many branches.

Belmont, N. C. P. FELIX, O.S.B., V.G.

(To be continued.)

A NATIVE NEGRO CLERGY.[1]

AMONG the missionaries to Africa few have excelled the saintly Capuchin monk, Cardinal Guglielmo Massaja. He spent thirty-five years working among the Ethiopians of Abyssinia. His was an eventful career, for he was exiled from his mission no less than eight times. In 1888, the date of his last exile, he returned to Rome, weighed down with infirmities and old age, and took up his abode in one of the monasteries of his order—there to prepare for death. But such a shining light was not long to be hidden. Leo XIII, whose fatherly heart takes in the forlorn children of Africa, called the humble Capuchin forth from his retreat, and in reward for his apostolic labors created him a cardinal, and lastly ordered him to write his memoirs. These comprise eleven quarto volumes, and are fascinating reading.

Throughout the whole work crop up the native clergy in one form or another, and the purport of this article is to reproduce, as briefly and clearly as possible, Cardinal Massaja's views on the native Ethiopian as a priest, and his reasons therefor. Furthermore, we express no opinion of our own, but are content to follow in the footsteps of the great missionary of Ethiopia, whose own words are given in many places, and whose views appear throughout this article.

Like St. Francis Xavier, Cardinal Massaja was continually calling upon Europe to send him missionaries. He had but three European priests with him, who were entirely inadequate for the growing demands of the mission. Appeal after appeal was sent to Italy and to France. No one responded. "Thus," said the missionary, "knowing not what to do, I sorrowed over the large harvest I could not gather for the want of laborers."

Europe would send him no priests; then he would turn to the natives. He resolved to instruct and ordain the fittest of his catechists. His plan was laid before the Propaganda, and

[1] *I miei trentacinque anni di missione nell' alta Etiopia.* Memorie Storiche di Fra *Guglielmo Massaja*, Gia Vicario Apostolico dei Galla, Cardinale del Titolo di S. Vitale. (Eleven volumes.) Roma: Tipografia Poliglotta di Propaganda Fide.

he was told he was free to carry it out. This resolution of Cardinal Massaja met with a continued and vigorous resistance on the part of one of his European priests, Father Leo by name. "He was new in the country, with but little experience, and unacquainted with the conditions of the Ethiopian mission and the needs of its people," is the terse comment of Massaja. To admit to the priesthood young men who had not made a full course of studies, appeared to him a decided irregularity. "Where," he asked the bishop, "are your seminaries? Where the professors of the several sciences? Where the preparatory school, and the appropriations demanded by the Councils and the canons? By allowing such rude and ignorant men into the priesthood and Apostolic ministry, shall we not have to mourn those deplorable consequences we too often see in our dioceses?"

"Knowing," continues the Cardinal, "a little more of this question than he did, I replied: 'My dear Father, I also had hoped to find in a barbarian country the requisites you mention, and I should like to procure for the students we are forced to ordain priests all the means of instruction and education prescribed by the canons; but who shall supply us with the means? Remember, we are in a country where, in order to form a seminary such as those in Europe, with professors, departments, regular courses, and all that, we should have to wait till 1999.' Then showing him some letters from Rome dated 1846, which enjoined on me to go to Abyssinia and ordain the students presented by M. De Jacobis, Prefect Apostolic of that mission, I added: 'I also thought of finding things disposed as you say; but seeing before me some thirty young men, of various ages and poorly clad, who gazed on me without a word, because I could not then understand their language, I said to myself—Where is the seminary? Where the professors? Where the certificates of their examinations and fitness? But I had to forego all such questions and rely on the word of the saintly prefect, De Jacobis, who assured me that he had spent five years of labor and pains on their education and instruction; and, thinking them sufficiently fit for Holy Orders, he begged me not to ask for what it was impossible to have in an uncivilized country.

"'Now, without being able to ask a question to judge whether they were ignorant or instructed, good or bad—whether called to the ecclesiastical state or not—I had to bow my head to the will of Rome and to the desires of the holy Prefect and ordain them. What would you have done in such a case? As for myself, I am satisfied in having acted as I did.'" "To-day," writes the Cardinal, in a foot-note, "forty years after the event, I am still satisfied; for almost all those young men who had been nourished with the milk of the holy Bishop De Jacobis, and brought up in his school of virtue and wisdom, turned out zealous and useful apostles. De Jacobis died; his successors in the prefecture of the mission died; Abyssinian heresies and political agitations many times exiled the Lazarists from that country, and at length drove them out of Keren also; but the native students of De Jacobis, who were ordained priests, still survive; and they it is who have kept alive the faith of their converted brethren, and encouraged them to withstand the strifes and persecutions waged against them. It is only two years since the Propaganda received a letter from one of these priestly children of De Jacobis, describing with admirable zeal and fervor the lamentable conditions of Christianity in that land, and begging earnestly for spiritual help."

To this Father Leo said not a word. His silence, however, did not indicate that he had been persuaded by what had been said, or that he had changed his views on the matter. In fact, during the long years of this priest's apostolate among the Ethiopians, and notwithstanding all the arguments of fact that Cardinal Massaja urged upon him regarding a native clergy, this stickler for European tradition remained obdurate. He would have missions perish and die rather than they should be kept alive by native priests. And yet in all else he was a man of exemplary conduct, fervent and zealous.

Fifteen years after, he had not a cleric to serve his Mass, and wrote his bishop to send him a native priest that he might go to confession.

Massaja's emphatic reply is more striking in his own words: "My dear Father, why have you always turned a deaf ear to the counsels of one who knows more than you,

and why have you never taken the trouble to instruct the best youth who come to your catechism? These, once admitted to Holy Orders, would have been your help and comfort in the Apostolic ministry."

Twenty years later, that European priest died, without leaving a disciple or an heir to his zeal and virtue. He was assisted in his last moments by a native priest, sent him by his bishop, who had been ordained soon after Massaja came among the Ethiopians.

Since the Protestant Reformation, "native clergy" has been a burning question. In the plea for such, Cardinal Massaja made no pretensions to pose as a doctor of the Church, or to force his views upon his brethren in the ministry. His practical experience he regarded as the best answer to all the difficulties urged against his native clergy. "Where there are arguments of facts," he writes, "questions are at an end, and sophisms have to go by the board."

The facts in his arguments are these: he surrounded himself with the Ethiopian youth that showed the most promise. They followed him whithersoever he went. He taught them theology. He confined his teaching to their limited capacity and to the needs of the people among whom he was laboring.

His method was peculiar. While he administered the Sacraments, he would make them pay the closest attention, and in the evening, when the day's work was done, he would give them the theory of what they had seen and heard during the day. He taught only the essentials, but he taught these well. Every morning, those that had received Holy Orders, he made put on the dalmatics and assist him at Mass. This was done to practise them in the sacred ceremonies, and at the same time to teach them to celebrate the Holy Sacrifice with the faith, gravity, and exactness which that most holy Mystery of our religion demands.

"Whenever young men were to be ordained," says the Cardinal, "I always adhered to this custom." In thus saying Mass, he confined himself principally to two external things.

In the first place, he pronounced all the words, including the secrets, in a clear and somewhat raised tone. His object in doing this was that the assistant deacon and subdeacon should the better understand these prayers and accompany their sense with the heart. In the next he carried out the ceremonies of the Mass with a scrupulous exactness.

He did not expect of, nor did he attempt to give his students that array of knowledge, scientific and ecclesiastical, which is imparted in our seminaries. The means to this end were wanting in that country. Besides, to attempt such a course would be labor lost. The missionaries could not use such knowledge with the Ethiopian people. To talk to them as one would talk to civilized and cultured people would be simply fruitless. Among the Abyssinians, philosophy, theology, and literature are variable quantities. Reading and writing, even, are not known. Difficult moral questions are more limited there than with us, and censures can be applied only in very few cases.

So the Cardinal did not insist so much on the scientific side of his students' training. His attention and all his efforts went towards bringing them up to the moral standard demanded of a missionary by instilling in them the apostolic spirit, and by laying great stress upon holiness of life and zeal for the glory of Jesus Christ. The experience of thirty-five years of active missionary work taught him that learning is good for a missionary, but holiness of life is better; that knowledge often "puffeth up," but that piety is useful for all things, and that it is the potent magnet that draws souls to Christ.

In regard to the moral side of the training of his native priests, Massaja was eminently successful. All his native priests turned out well. They were the joy of his heart and the consolation of his old days. He had, as has been said, only a few European priests. One of these left him, loving the things of this world. Another gave him sorrow upon sorrow by his scandalous concubinage with an Ethiopian woman. And still another, namely, Father Leo, had not the spirit that was in Christ Jesus and His true Apostles. But

his native clergy remained ever firm. His most flourishing missions were due to their ministrations. He and his European clergy might be exiled, but the seed that he had planted would be watered and cared for by his Negro priests; for these brave Ethiopians suffered persecution, but they came forth like gold from the refining furnace, purer and stronger in the faith. Not a few wore the crown of martyrdom; others carried about on their bodies the marks of the Lord Jesus—the stripes and the wounds they had received for His sake; and they rejoiced with an exceeding great joy to know that they had been found worthy to suffer something for the name of Jesus.

There are beautiful pages in these memoirs, touching the piety and zeal of the catechists and native priests of Ethiopia—accounts of virtue and heroism which carry us back to the day when to die was gain and all things were considered as dung for the excellent knowledge which is in Christ Jesus.

Speaking of the ordination and after-life of one of his native priests, the Cardinal says: "Of all the ordinations I gave in the long course of my episcopate, I must confess that in none did I experience such great consolation as in that of Morka, the redeemed Galla slave. Young in years, he was an old man in common sense and virtue. The evangelical fire that animated and directed all his actions was to me an earnest of his making an excellent priest, a prime missionary, and thus becoming a blessing to the Galla church. In the short time, that he lived he was for the Gallas what the Cure d'Ars was for France. Simplicity, candor, zeal, and apostolic fervor made up for his defects in knowledge." And of another he writes: "Paul was much better than he seemed. He was the possessor of an uncommon virtue. Entering our house when quite a boy, he spent seven years at Aden, schooled by that zealous missionary, Father Stula.

"This fact alone was reason sufficient for me to admit him to the priesthood. Under such an able master he could not help being adorned with that lively faith and true piety we all so much admired in him. On his return from Aden, besides the ordinary instruction in the sacred sciences which I

gave him, I had him assisting me for three years in the practical school of the ministry; and I always observed him paying the closest attention to my every word and act. Of a phlegmatic nature, his speech was slow, though none the less effective; wherefore I was sure he would make a good priest, and in him the mission would have a pious and zealous worker."

There is no need in this paper to rehearse in detail the account of all the native Ethiopians ordained by Cardinal Massaja. For this recourse must be had to the pages of his memoirs. Enough facts, however, have been advanced to show that the native African, who admittedly is much lower in the scale of civilization than his American brother, is not unfit to be the worthy ambassador of Christ and the dispenser of the mysteries of God.

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RECENT CONTRIBUTIONS TO BIBLICAL THEOLOGY.

THE theology of the New Testament is to be found principally in St. John, the Divine, and in St. Paul, the Doctor of the Nations. They both dwell especially on Christology, the dogma of the Incarnation being the centre of Christian teaching.

Among the more important review articles on St. John's teaching which have recently appeared, is a series of papers by the abbé Loisy, in the *Revue d'Histoire et de Littérature religieuses*, 1897–1898. It comprises a complete critical commentary on the fourth Gospel. The various readings are carefully discussed; the relation of St. John with the Synoptists well analyzed; the difficulties to the minds of men to-day are pointed out and ably answered, not indeed by subtle distinctions, but by suggestive remarks; errors are refuted, while the less satisfactory explanations of many commentators are set aside. Above all is the historical meaning insisted upon, and the author seeks to set

forth what is directly taught by the Evangelist, pointing out what modern theology has added to the same unchangeable doctrine from the present status of dogma, showing, too, its progress and development. The text is divided into sections, and to each is appended a critical dissertation, much more readable than the disconnected commentaries with which we are familiar. If the remaining chapters of this Gospel are treated in the same masterly way, as those which have appeared, a good view will be had of the method and teaching of the fourth Gospel, in so far as the substance of the Gospel and the whole plan of its construction, as summed up in the first chapter, is clearly set forth by Dr. Loisy.

St. John did not mean to write a history of our Lord, but rather a treatise on the knowledge of Jesus, on the manifestation of the Word in the flesh. Above all he is a theologian, though not exclusively so. He writes after the Synoptists, and in many places he plainly follows their narrative, with which he shows himself thoroughly familiar. But as he was himself a witness of the events, he also adds to the Synoptic narration different details. His triple character of theologian, witness, and compiler must be borne in mind, if we would rightly understand and appreciate his meaning. Everywhere in his Gospel there is a double background of what he had seen and of what he had read, and in the foreground, giving unity to the whole, is his theological treatment.

The plan of the whole Gospel is outlined in the Prologue. It extends from eternity to eternity—from "the Word who was with God," to "the only-begotten Son who is in the bosom of the Father." He who was the Light was made Flesh, and came to fight against Darkness, and finally He triumphed over Darkness and returned to His eternal dwelling, the bosom of the Father, where He will be followed by His own, namely, those who, having believed in Him who was the Light, by Him have become sons of God. "Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world." (John 17: 24.) In this lies the whole Gospel of St. John.

It is very plain, then, that the Evangelist's vision goes far beyond the horizon of the Synoptic writers. "Ceteri tres evangelistae tamquam cum homine Domino in terra ambulant," says St. Augustine. John wants to identify Jesus of Nazareth, the Christ, with the Eternal Word of God—*Verbum caro factum est.* His argumentation is based on testimonies; for example, the testimony of the Baptist, 1: 19–34. The Evangelist shows, first, the importance of that testimony; then analyzes it and determines its historical circumstances in order to give a stronger relief to that testimony. Some particular facts are selected which seem to him more appropriate to introduce a discourse setting forth his teaching and giving a theological commentary upon those facts. It is not his purpose to describe historically the testimony of St. John the Baptist, or the circumstances of the baptism of our Lord, but to discover the high meaning of the events and insist upon their doctrinal character. John has seen the Holy Ghost; he testifies to it. Now, the coming of the Holy Ghost upon Jesus, and especially the resting upon Him, is the sensible expression of the Incarnation; for it seems that *Spiritus*, as used here by St. John, has rather an impersonal meaning. It is the Divinity, rather than the Third Person of the Holy Trinity. Therefore, Jesus is God. The Baptist is the precursor of the Messias and His authorized witness. Consequently, since He testifies to the Incarnation, we have an irrefutable testimony. This is the reason why the definition of the Incarnation—*Verbum caro factum est et habitavit in nobis*—is inserted between two passages concerning John the Baptist, 1: 8; 1: 15. John comes to give testimony to the Light, that "we may believe that Jesus is the Christ, the Son of God, and that believing [we] may have life in His Name." (1: 20, 31.)

This process of gathering testimonies to our Lord's Incarnation supposes not only that many readers of the fourth Gospel had not seen the glory of the Word made Flesh, that is, all that which appeared divine in the life of Jesus and needed this testimony, but it supposes also that the aim of the inspired writer is less to tell in what the Incarnation consisted, than to insist on the public manifestation of the Word in Jesus. We may more easily, then, understand how it is, as Dr. Loisy explains with much

ingenuity, that St. John does not allude to the peculiar circumstance of our Lord's birth. Bethlehem and the hidden life are out of his theological and apologetical pale. The survey of his theology is restricted to the public life. He does not mean to dwell on the origin of the Human Nature in which the Word is made manifest, but he expounds the Divine Sonship of Jesus Christ by the union of the Word with His Humanity. *Verbum caro factum est* does not explicitly refer to the condescension of the Word to dwell in the bosom of Mary; and, though the virginal conception, so much emphasized by the Synoptics, is not denied by St. John, he is not expressly referring to it at this particular moment. The apparition of God in the flesh is here conceived in its doctrinal bearings, rather than in point of fact, and this dogma in the perspective of the fourth Gospel is connected rather with the baptism in the Jordan than with the virginal conception. In this way the initial moment of the manifestation of the Word is at the baptism. An explanation is, perhaps, here found of what has proved a difficulty to many well versed in the history of the liturgy—that for many years the baptism of our Lord, as well as His birth in the flesh, was celebrated on the day of the Epiphany.[1] St. John spoke of the manifestation of the Word in the flesh; with it was associated quite naturally His first appearance in the world at Bethlehem.[1]

This is not to say that the Incarnation had not taken place before the baptism. Theology teaches that the Word was made flesh *a primo instanti conceptionis.* But it is from Matthew and Luke, not from John, that we learn it. Neither can we say that the baptism is the moment when our Lord began to be conscious of His Messiahship, as Stapfer, in his first volume (page 127, *Jesus Christ, His Person, His Authority, His Work,* 1896–1898,) maintains.

But did the fourth Gospel refer to the baptism of our Lord?

[1] Father Thurston, S.J., "Christmas Day and the Christian Calendar" (AMER. ECCL. REVIEW, January, 1899), thinks that this fact "seems to have been due not only to the manifestation of Christ as Son of God, made known in the solemn words . . . but also to a curious misreading in the text of the Gospel of St. Luke. In many of the most ancient MSS., notably the Codex Bezae, the words of the Eternal Father are given as: 'This is My Beloved Son, this day have I begotten Thee.'"—*Cf. Duchesne, Origines du Culte Chrétien,* 2d ed., 1898, pp. 247–254.

Does John, 1 : 29–34, represent the same narrative as Matthew 3 : 1–17, Mark 1 : 7–11, Luke 3 : 15–23 ? Loisy, after Origen, affirms it positively. And it is easily seen that every detail in that section of the Gospel is simply an authoritative explanation of what we read in the Synoptics about the baptism of our Saviour and His consecration as Messiah.

Father Knabenbauer's commentary on St. John takes a very different view from the one suggested by Loisy's articles. But it seems to insist too much on the value of accumulated Patristic or theological texts. We do not find the connection of ideas pointed out strikingly enough, nor the precise meaning and the historical setting of the Evangelist's words. The treatment of the Prologue leaves untouched the very points which make Loisy's commentary so interesting. To take an instance, 1 : 13. Father Knabenbauer gives us all the shades of meaning discovered by Biblical scholars in the sentence "qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt." It is question, he says, of the "*causa materialis* ex qua corpus formari ac nutriri concipitur." The plural *sanguinibus*, although unusual in Latin, is explained by St. Augustine and others, "quia homines nascuntur ex sanguinibus maris et feminae (Bed., Rup.), vel excommistione seminum (Bon., Salm., Caj.). Then *ex voluntate* means the *causa motiva generationis*. "Veteres saepe carnem hoc loco feminam intelligunt (Aug., Rup., All., Thom., Salm., Jans.) vel etiam concupiscentiam" (Thom., Salm., Caj., Jans.). What do we care for this *explicatio per causas?* Is there not a waste of time in this erudite explanation, high indeed, but alien to the mind of St. John, who wished simply to emphasize by repetition that those who become sons of God do not owe it to human generation? And not a single word is said of that famous ancient reading of the second century, adopted by St. Justin, Tertullian, and Irenæus: "Dedit potestatem filios Dei fieri his qui credunt in nomine *ejus* qui non ex sanguinibus, sed ex Deo *natus est.*" That reading cannot be passed over in silence, but should be discussed since it rests on first-class testimonies, besides presenting from a doctrinal point of view a much better sense, and preserving better the connection of ideas in the Prologue. For, after the

Evangelist has said: "Quotquot receperunt eum, dedit eis potestatem filios Dei fieri," we should naturally expect the reason of this privilege. Because they believe in Him who was not merely man, but God also—the Word made flesh.

It is pleasing to note that Father Knabenbauer resolves negatively the question of Judas's receiving the Holy Eucharist: "bucella accepta, statim reliquit; bucellam hanc non esse eucharistiam evidens est." As regards the objection that it was the common view in the early Church that Judas did actually communicate at the Last Supper and was ordained priest, Father Knabenbauer replies: "Haec objectio falsa est. De consensu unanimi sermo fieri non potest." Nevertheless, some modern commentators, as Dr. McRory, in his *Gospel of St. John*, insist on not departing from what they suppose "undeniably" common teaching, because they do not see "any solid reason" for such departure. Dr. McRory seems to be more happy when, on the grounds of tradition, he does not hesitate to depart from what is presently the received connection of the words: "Sine ipso factum est nihil quod factum est," and proposes "the connection adopted by practically all, if not all, the Fathers and other writers of the first three centuries:" "Sine ipso factum est nihil. Quod factum est in ipso vita erat—Without Him was made nothing. In that which was made was the life;" that is, the Word, the essential life, was present in all things, conserving them in existence. Why should Dr. McRory fear that "some may be inclined to blame him for departing from what is at present the received connection?" On the contrary, his action is praiseworthy. Praise is also due the Rev. A. Spencer, O.P., for adopting in his excellent translation of the Gospels the same connection, though with a slight change of meaning: "Without Him nothing was made. That which existed in Him was Life." Fr. Spencer gives the accepted connection as a variation in the margin. "But if," as he adds, "evidence has forced us, we may say, reluctantly," is it not to be wondered at that Father Knabenbauer does not so much as hint at the existence of this reading? But the most interesting question in this regard is as to how the ancient reading came to be replaced by the one

now received. Was it not on dogmatic grounds? "It appears to us very likely," says Dr. McRory, "that it was because of the Macedonian heresy that they (the words *quod factum est*) began to be connected with the verse 3." Those heretics of the fourth century maintained that the Holy Ghost was made by the Word, because "sine ipso factum est nihil." To this the Fathers answered by a *distinguo*, the Holy Ghost not having been made. Criticism plainly contributes here to the history of dogma. Dr. Loisy concludes his argument on this head: "Reprendre la construction ancienne, y trouver un sens clair, logique, orthodoxe, c'est relever en quelque sorte la tradition primitive du discrédit où elle est tombée sur ce point, alors qu'elle ne le méritait pas entièrement." *Revue d'Histoire*, etc., 1897, p. 52. This critical attempt of Dr. McRory is good; nor is it the only one.

We have insisted somewhat on the Prologue of St. John's Gospel, because the aim as well as the outline of this Gospel are thereby determined. The Word, who was from the beginning with God, and by whom the world was made, appeared to the world bringing eternal life, and the darkness did not prevent Him from doing His work of light. *Ego vici mundum.* Some recent interpreters, such as Dr. W. Baldensberger,[2] however, cannot see at all the eminently doctrinal character of this Gospel. It is rather, we are told, a polemical writing on the subject: Who is the Messiah, Jesus or John? They draw this conclusion from the Prologue, in which John the Baptist occupies such a prominent place. John is contrasted with Jesus on two parallel lines—6–8, 15–18 and 1–5, 9–14. Now, if we refer to Acts 18: 23–28, we see that at Ephesus a certain Jew, named Apollo, well learned in scriptural lore, instructed in the way of the Lord, taught the things that are of Jesus, knowing only the baptism of John. Conclusion: There was at Ephesus a party of the disciples of the Precursor, and against this sect was the Gospel written. Since one of their main supports was the supposed priority of John, the Evangelist is assumed to have refuted that objection at 1: 15: "John beareth witness, saying: He that shall come after me

[2] *Der Prolog des Vierten Evangeliums*, 1898.

is preferred before me." This is indeed very ingenious. Perhaps, too, as gratuitous.

Dr. A. C. McGiffert's recent book, *A History of Christianity in the Apostolic Age*, contains a chapter on our Lord (pp. 15–30), and one on the Christianity of the Johannine writings (487–501). "It was in connection with His baptism that Jesus seems to have received for the first time the revelation of His own Messiahship. . . . That He had not previously reached that conviction is rendered probable by the fact that the temptation immediately followed. . . . If that consciousness had come to Him at an earlier time, the remarkable scene described in such poetic form by Matthew and Luke must have taken place then." We do not see why it *must*. "That Jesus had shared the common Messianic ideas of His people, the temptation itself seems to show." Does it not show just the exact opposite? Whom does Prof. McGiffert say that the Son of Man is? "Jesus Christ has been thought of almost from the beginning as the incarnation of Deity and as the perfect ideal man." Of course, incarnation of Deity is far from being synonymous with Incarnate God. "But it was not upon His Deity nor yet upon the perfection of His humanity that His disciples founded the Christian Church. . . . They thought of Him only as the Messiah . . . only the belief in Jesus' Messiahship could effect the great historic movement which bears not His personal, but His official name. . . . When He saw that His death was inevitable, He seems to have realized that the sacrifice of His life would inevitably redound to the good of His disciples. . . . After His death His disciples became convinced that He still lived. . . . Jesus simply continued to abide with His disciples in the spirit" (pp. 31–32). Now, what is to be thought of Prof. McGiffert's view? "We believe," says a recent writer in the *Guardian*, "that Dr. McGiffert has excellent intentions, but he has been trained in what we consider to be an unscientific school of historical criticism, and in this work he exaggerates the faults of that school. Like many other American books on theology which have appeared lately, it shows the influence of an exaggerated devotion to German methods by writers who have not sufficient

training of their own to criticise or correct what they have learned from outside."[3]

"How shall we explain the fact that, in the fourth century, before the birth from the virgin was allotted a day of its own, the 6th of January was regarded as at once the birth and baptismal day of Jesus? Why should the idea of the birth have been so closely bound up in believers' minds with that of baptism that their first idea was to celebrate both things together?" To Prof. Conybeare (*Am. Journal of Theology*, edited by the Divinity Faculty of the University of Chicago, art. "The History of Christmas," January, 1899) the reason is obvious. "They did so because the baptism of Jesus Christ was already regarded as His birthday, only as His spiritual birthday." With a tone of melancholy, the Oxford professor goes on: "Here we find ourselves in the presence of what is by far the greatest revolution of Christian opinion which has ever occurred—far greater than the Reformation of the sixteenth century. This revolution concerned the way in which Christians regarded the nature of Jesus Christ; it was a change in their Christology." At the baptism of Christ "the Spirit of God entered into Him, anointed Him spiritually, so that he was the Christ. God begat Him in that hour, so that He was thenceforth born from above, regenerate, the chosen Son of God. He was then filled with the Spirit, the Spirit was upon Him; and the fourth Gospel makes it clear that Jesus, the God-inspired man, was conceived as passing on to others the Spirit which in its fulness had rested on Him." Such was, he says, the early doctrine. But that significance of the baptism was soon lost sight of by the orthodox Churches, and instead of the "first-born among the brethren, we have set before us God incarnate from the virgin-mother. Mary becomes the mother of God; the miraculous birth is exalted into the chief feast of the Church, and the spiritual birth of baptism, through which the man Jesus, born of woman in the natural way, became, by the inspiration of God, the divine Son and Christ, is driven into the background. Jesus becomes God."

[3] *The Guardian*, May 4, 1898.

Prof. Conybeare is well acquainted with the history of liturgy and knows the literary sources that deal with his subject; but he is not happy in his interpretation of facts. There is no such change in Christology as he fancies. The Synoptics teach clearly the virginal birth, and imply forcibly that Jesus of Nazareth is God. The birth of the baptism is in the case of our Lord a metaphorical expression, just as is the birth of the Resurrection. This is why the text of Psalm 2, *Filius meus es tu, ego hodie genui te,* may be and is spiritually applied by the New-Testament writers to the three births: the birth from the Virgin, the birth from water and the Holy Ghost, the birth from the grave. But the application of the same text does not show that the birth is as real in one case as in the other, especially when the historical meaning of *Filius meus* in Ps. 2 designates a moral sonship; on the other hand, it might be confessed that some theologians have strained the passage of St. John 1: 19–34, or not put enough stress on the word of St. Peter (Acts 10: 38): "Jesum a Nazareth quomodo unxit (ἔχρισεν) eum Deus Spiritu Sancto et virtute," perhaps because they forgot that there is such a thing as a history of dogma. At any rate, if there is such a thing, it is not as Prof. Conybeare conceives it; for we find at the end of his article this startling statement[3] as summing up the characteristics of the early forms of Christianity: "The creeds *must* have mentioned the baptism of the Lord, and I suspect that in the Apostles' Creed there originally stood the following clauses: And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born in the Jordan through baptism, suffered," etc. The fanciful lucubrations of the Professor are "to be continued."

Dunwoodie, N. Y. JOSEPH BRUNEAU, S.S.

[3] Prof. Conybeare not only rejects the validity of Anglican ordinations, but goes much further: "Since the growing abuse of the rite (of baptism) made it a mockery, churches having lost genuine baptism can have no further sacraments, no priesthood, and, strictly speaking, no Christianity. If they would re-enter the pale of Christianity, they must repair to some obscure circles of Christians, mostly in the East, who have never lost the true continuity of the baptismal sacrament. These are the Paulicians of Armenia, the Bogomil sect round Moscow, . . . and, perhaps, though not so certainly, the Popelikans, the Mennonites, and the great Baptist communities of Europe." So, to be or not to be—a Popelikan,—that is the question. What does the Baptist University of Chicago think of that?

Analecta.

E S. R. UNIV. INQUISITIONE.

IN DIOECESIBUS UBI VIGET DECRETUM *Tametsi* NON LICET CUILIBET SACERDOTI DELEGATO ASSISTERE MATRIMONIIS QUASI TESTI AUTORIZABILI.

Beatissime Pater:

Hodiernus Archiepiscopus N. N., ad matrimoniorum fidelium suae iurisdictionis validitatem procurandam, ut par est, intentus, et ad pedes S. V. provolutus, quae sequuntur humillime exponit.

In ista Dioecesi certo viget decretum Concilii Trid. de clandestinitate Cap. *Tametsi.* Pluribus autem abhinc annis inter clerum sparsa est opinio quod valide fidelium matrimoniis quilibet sacerdos dioeceseos, sacrum ministerium exercens absque *speciali* Ordinarii aut parochi delegatione, assistere valeret, vi facultatis generalis ei concessae administrandi omnia sacramenta quae ordinem episcopalem non requirunt.

Plurima ergo celebrata sunt, toto istius temporis spatio, matrimonia coram sacerdotibus, qui nec ab Ordinario, nec a partium parocho delegati erant ut dictis matrimoniis assisterent.

UOFM

Ex indubiis testimoniis certo apparet Praedecessorem meum dictae opinioni adhaesisse atque repetitis vicibus pluribus sacerdotibus privatim declarasse dictam opinionem tuto sequi posse.

Porro dictam plurium sacerdotum istius dioeceseos opinionem, nullo probabili fundamento niti, erroneam esse et decreti Concilii Trid. Cap. *Tametsi* subversivam infrascripto Archiepiscopo videtur. Persuasum habet Ordinarium non posse delegare omnes sacerdotes dioeceseos ut assistere valeant quibuscumque matrimoniis sponsorum, qui in variis parochiis legitimum habent domicilium aut quasi-domicilium. Insuper etiamsi ius illud illi competeret, compertum est illo conceptis verbis et ex officio nunquam usum fuisse Archiepiscopum praedecessorem.

Liceat ergo sequentia dubia proponere:

I. An facultati generali administrandi omnia sacramenta quae ordinem episcopalem non requirunt, includatur facultas assistendi omnibus matrimoniis fidelium dioeceseos?

II. Quatenus negative, quid faciendum sit in casu ad revalidanda multa matrimonia contracta absque praesentia parochi proprii aut sacerdotis legitime delegati?

Feria IV, die 7 Septembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I. Negative, nisi agatur de vice-parochis, qui ex consuetudine dioecesis habitualiter delegati censeantur pro propria paroecia.

Ad II. Supplicandum SSmo pro sanatione in radice ad cautelam huiusmodi matrimoniorum usque ad diem publicationis praesentis decreti per Archiepiscopum.

Sequenti autem feria IV, die 9 eiusdem mensis Septembris in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

CONCEDITUR SOCIETATI MISSIONUM A S. IOSEPHO, VULGO MISIONEROS JOSEFINOS, UT AEDEM PROCURATORIAM ET COLLEGIUM ALUMNORUM ERIGANT IN URBE.

Rme Pater:

Iosephus Andreas Cerna, Procurator Generalis Societatis Missionariorum a S. Iosepho, Mexicanae, Apostolico laudis Decreto nuperrime decoratae de mandato Rmi P. sui Superioris Generalis, qui ad capessenda bona propter quae lex huiusmodi lata fuit, ut Congregatio quaevis in Curia Procuratorem sisteret, et insuper vehementi ardens desiderio, ut Alumni praelaudatae Societatis in bonis Artibus excolantur in Urbe:

Ad pedes S. V. humiliter provolutus petit, de benignitate Apostolica sibi potestatem fieri, ut ad Aedes S^{ti} Ildephonsi, Via Sistina, Procuratoriam possit condere domum, quae sibi simul et Collegium sit pro Alumnis eiusdem Societatis, a Consilio Generalitio iam appositis Superioribus designatis.

Et Deus, etc.

Romae, die 27 Iulii 1898.

Vigore specialium facultatum a SSmo Dno Nostro concessarum, Sacra Congregatio Emorum et Remorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne annuit precibus P. Procuratoris Generalis pro petita facultate in omnibus iuxta ipsas preces. Romae, 10 Augusti 1898.

S. *Card.* VANNUTELLI, *Praef.*

L. ✝ S.

A. TROMBETTA, *Secrius.*

E SACRA CONGREGATIONE RITUUM.

I.

SOLUTIO DUBIORUM LITURGICORUM.

Sacra Rituum Congregatio, die 2 Maii 1878, concessit, ut quoties festum Patrocinii S. Catelli, Praecipui Patroni Civitatis Castrimaris Stabiae, Dominicae secundae mensis Maii ad-

signatum, occurrit cum festo Patrocinii S. Ioseph, Sponsi B. M. V., in Cathedrali Ecclesia cantari valeat Missa solemnis propria de ipsius S. Catelli Patrocinio, expleta in Choro recitatione Horae Nonae. Quum autem haec Missa ab Episcopo celebranda sit pontificali ritu, hodiernus eiusdem Episcopi sacrarum Caeremoniarum Magister, sequentia dubia Sacrorum Rituum Congregationi pro opportuna solutione humillime exposuit, nimirum:

I. An Hora Tertia vel Nona decantanda sit, dum Episcopus paratur ad celebrandum?

II. An Hora in casu canenda concordari debeat cum Officio diei currentis, vel cum Missa de Patrocinio S. Catelli?

III. An haec Missa uti votiva solemnis habenda sit, omissa quacumque Commemoratione et Collecta, et in casu affirmativo Praefatio dici debeat de Communi vel de Tempore?

IV. An eadem regula servanda sit, quando infra annum in aliqua Ecclesia agitur de Sancto die non propria, et de eo ob speciale privilegium, canitur et leguntur Missae, ut in festo?

V. An Collecta pro Episcopo die anniversaria suae electionis et consecrationis dici debeat tantum in Missa, an etiam in omnibus sacris functionibus?

VI. An tolerari possit usus canendi Passionem in Maiori Hebdomada, adhibita stola latiori, vulgo *Stolone*, super stola?

VII. Quando post Missam datur populo Benedictio SSmi Sacramenti cum Ostensorio, interposito cantu Litaniarum et *Tantum ergo*, color pluvialis debet esse albus vel conveniens colori Missae?

VIII. Sacerdos post Missam de Requie potestne aperire tabernaculum et dicto *Tantum ergo*, populum cum SSmo Sacramento benedicere, adhibito super planeta coloris nigri velo humerali albo?

Et eadem Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, reque mature perpensa, rescribendum censuit:

Ad I. Hora Nona.

Ad II. Affirmative ad primam partem: Negative ad secundam.

Ad III. Dicatur Missa de S. Catello cum unica Oratione et Praefatione de Tempore.

Ad IV. Serventur peculiare Indultum et Decreta.

Ad V. Affirmative ad primam partem; Negative ad secundam.

Ad VI. Negative.

Ad VII. Servetur Decretum in *Taggen.* 9 Iulii 1678 ad 6.

Ad VIII. Negative.

Atque ita rescripsit et declaravit. Die 12 Martii 1897.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

D. PANICI, *Secret.*

II.

MUTATIONES IN NOVA EDITIONE BREVIARII ROM. SERAPHICI FACIENDAE.

Rmus P. Aloysius Lauer, Ordinis Fratrum Minorum Minister Generalis, etiam nomine sui Definitorii Generalis, Sacrorum Rituum Congregationi sequentia humiliter exposuit:

Sanctissimus Dominus Noster Leo Papa XIII per Bullam "Felicitate quadam" d. d. 4 Octobris 1897, Ordinem Minorum ad primaevam suam unitatem revocavit, nomina Observantium, Reformatorum, Excalceatorum sive Alcantarinorum et Recollectorum extincta voluit atque mandavit supradictum *Ordinem Fratrum Minorum* appellandum sine ullo apposito. In Lectionibus vero secundi Nocturni Breviarii Romano-Seraphici, quando festum agitur Sancti vel Beati Ordinis, quasi ubique earumdem familiarum fit mentio hisce vel similibus verbis: ceu "nomen dedit Ordini Minorum, quos Observantes vel Reformatos vel Excalceatos vel strictioris vel regularis Observantiae vocant."

Hinc idem Rmus Orator ab eadem Sacra Congregatione expostulavit: An in nova editione Breviarii Romano-Seraphici mox facienda Lectiones secundi Nocturni quoad has appellationes sint mutandae, ita ut nulla familiarum extinctarum, sed Ordinis Fratrum Minorum tantummodo fiat mentio?

Sacra porro Rituum Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, omnibus accurato examine perpensis, proposito Dubio respondendum censuit:

Usr M

"*Affirmative*," et Sanctissimus Dominus Noster Leo Papa XIII hanc Sacri Consilii resolutionem ab eodem subscripto Secretario relatam, ratam habuit, confirmavit atque servari mandavit. Contrariis non obstantibus quibuscumque.

Die 28 Martii 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

D. PANICI, *S. R. C. Secret.*

S. CONGREGATIONE INDULGENTIARUM.

I.

SUMMARIUM INDULGENTIARUM SODALIBUS CONFRATERNITATIS SANCTISSIMI NOMINIS DEI ET SANCTISSIMI NOMINIS IESU A ROMANIS PONTIFICIBUS CONCESSARUM.

PLENARIAE.

I. Christifidelibus vere poenitentibus, confessis ac S. Synaxi refectis, die quo piam Confraternitatem adiverint. (PAULUS V, *Cum certas*, 31 Oct. 1606.—INNOCENTIUS XI, *Cum dudum*, 18 April. 1678.)

Sodalibus pariter vere poenitentibus, confessis sacraque Synaxi refectis et ad intentionem Summi Pontificis orantibus:

II. Die festo Circumcisionis Domini Nostri Iesu Christi, si in Ecclesia seu Cappella vel Oratorio Confraternitatis divinis officiis singulis annis celebrandis in toto vel in parte devote interfuerint. (PAULUS V, *l. s. c.*—INNOCENTIUS XI, *l. s. c.*)

III. Dominica secunda cuiuslibet mensis, si processioni in honorem SSmi Nominis Dei et SSmi Nominis Iesu devote interfuerint, vel etiam alia Dominica iuxta locorum consuetudinem, si praefata processio transferatur, dummodo ab alia quacumque distincta maneat. (PAULUS V, *Cum sicut*, 1 Apr. 1612.—INNOCENTIUS XI, *l. s. c.*)

IV. Semel infra mensem, die uniuscuiusque arbitrio eligenda, si singulis diebus, mense integro per dimidiam horam vel dumtaxat per quadrantem orationi mentali vacaverint. (PIUS VII, *Ad augendam*, 16 Febr. 1808.)

V. Quater in anno iis qui quatuor Anniversariis vel Officiis

Defunctorum in Ecclesiis Ordinis Praedicatorum celebrari solitis devote interfuerint. (PIUS VII, *l. s. c.*)

VI. Semel in anno, si per quadraginta dies orationibus, mortificationibus, aliisque piis operibus in memoriam quadraginta dierum, quibus Dominus Noster Iesus Christus latuit in deserto, cum devotione et silentio vacaturi secesserint. (PIUS VII, *l. s. c.*)

VII. In articulo mortis constitutis pariter vere poenitentibus, confessis sacraque Synaxi refectis, vel saltem contritis, Nomen Iesu ore, si potuerint, sin autem corde devote invocantibus et animam suam Deo commendantibus. (PAULUS V, *Cum certas, s. c.*—INNOCENTIUS XI, *Cum dudum, s. c.*)

PARTIALES.

I. *Septem annorum totidemque quadragenarum* singulis vicibus iis Sodalibus, qui per horae dimidium orationi mentali vacaverint: iis vero qui per horae quadrantem id egerint, *centum dierum.* (PIUS VII, *Ad augendam,* 16 Februarii 1808.)

II. *Septem annorum totidemque quadragenarum* Sodalibus vere poenitentibus, confessis sacraque Communione refectis, si Altare SSmi Nominis Dei vel SSmi Nominis Iesu, in Ecclesia Confraternitatis erectum, Dominica secunda mensis cuiusvis (vel alia Dominica in casu translationis processionis, uti supra dictum est) visitaverint et ad mentem Summi Pontificis oraverint. (PAULUS V, *Cum certas, s. c.*—INNOCENTIUS XI, *Cum dudum s. c.*—Rescript. S. Congregationis Indulg. diei 8 Iunii 1898.)

III. *Tercentum dierum* semel in die Sodalibus si, aliquam Imaginem SSmi Nominis Iesu gestantes, quinquies Trisagium et piam precationem "*Sit Sanctissimum Nomen Iesu benedictum semper et usque in saeculum*" corde saltem contrito ac devote recitaverint. (PIUS IX, *Referri nobis,* 18 Aprilis 1871.)

IV. *Bis centum dierum* Sodalibus, si Missae ad Altare SSmi Nominis Dei vel SSmi Nominis Iesu in Ecclesia Confraternitatis erectum Dominica secunda mensis cuiusque (vel alia, si contigerit processionem transferri uti supra relatum est), adstiterint, et inibi ad intentionem Summi Pontificis oraverint, vel etiam processionibus per Confraternitatem pro tem-

pore faciendis, interfuerint, et uti supra oraverint. (PAULUS V, *Cum certas.*—INNOCENTIUS XI, *Cum dudum.*—Rescript. S. Congr. Indulg. *s. c.*)

V. *Centum dierum* toties quoties Sodales pietatis opera, quae sequuntur, peregerint, nimirum:

(*a*) Si aliquos blasphemantes aut inconsiderate et temere obiurantes, cum charitate monuerint:

(*b*) Si Missis et aliis divinis officiis in Ecclesia vel Altari, seu Oratorio Confraternitatis pro tempore celebrandis et recitandis interfuerint:

(*c*) Si congregationibus publicis vel privatis Confraternitatis ubivis faciendis interfuerint:

(*d*) Si SSmum Sacramentum, quod tam in processionibus quam ad infirmos, aut alias quocumque pro tempore defertur, comitati fuerint, aut impediti, campanae ad id dato signo, semel Orationem Dominicam et Angelicam Salutationem pro infirmis dixerint:

(*e*) Si processionibus extraordinariis Confraternitatis aut quarumcumque aliarum Confraternitatum de licentia loci Ordinarii faciendis interfuerint:

(*f*) Si defunctorum exequiis adstiterint:

(*g*) Si infirmos visitaverint, eisque in eorum necessitatibus auxiliati fuerint:

(*h*) Si pauperes hospitio exceperint, aut eleemosynas illis dederint, vel opem tulerint:

(*i*) Si pacem cum inimicis propriis vel alterius composuerint, seu componi fecerint:

(*k*) Si quinquies Orationem Dominicam et toties Salutationem Angelicam pro animabus defunctorum confratrum recitaverint:

(*l*) Si impoenitentes ad viam salutis reduxerint:

(*m*) Si ignorantes praecepta Dei et ea, quae ad salutem sunt necessaria, docuerint:

(*n*) Si quodcumque aliud pietatis et charitatis opus exercuerint. (PAULUS V, *Cum certas.*—INNOCENTIUS XI, *Cum dudum, s. c.*)

Omnes et singulae Indulgentiae desuper enumeratae animabus igne Purgatorii detentis sunt applicabiles, ea excepta

quae in mortis articulo tributa est. (Rescript. S. Congregationis Indulg. d. d. 23 Iulii 1898.)

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium, nunc primum ex documentis excerptum, uti authenticum approbavit, typisque imprimi et publicari benigne permisit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 3 Augusti 1898.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praef.*

L. ✝ S.

ANT. *Archiep.* ANTINOEN., *Secret.*

APPENDIX.

CONTINENS INDULGENTIAS, QUAS NON SOLUM SODALES CONFRATERNITATIS, SED OMNES CHRISTIFIDELES SS. NOMINA DEI ET IESU PIE COLENTES CONSEQUI POSSUNT.

I. Omnes Christifideles, quoties devote invocaverint SSmum Nomen Iesu, Indulgentiam viginti quinque dierum consequentur. (CLEMENS XIII, decreto S. Congr. Indulg. 5 Septembr. 1759.)

II. Omnes Christifideles, qui se invicem salutant, unus dicendo: *Laudetur Iesus Christus*, et alter respondendo: *Amen*, vel *In saecula:* quoties id egerint, toties Indulgentiam quinquaginta dierum consequentur. (CLEMENS XIII, decreto S. Congr. Indulg. 5 Septembr. 1759.)

III. Omnes Christifideles, qui per vitam in more habuerint se invicem salutare, ut supra dictum est, vel in more habuerint invocare SSmum Nomen Iesu, si in articulo mortis constituti, hoc Sanctissimum Nomen Iesu ore invocaverint, vel saltem corde, quin ore potuerint, Indulgentiam Plenariam consequentur. (CLEMENS XIII, decreto S. Congr. Indulg. 5 Septembris 1759.)

IV. Omnes Christifideles quoties recitaverint officiolum in honorem SSmi Nominis Iesu, toties Indulgentiam septem annorum totidemque quadragenarum consequentur. (PIUS VII, Rescripto S. Congregationis Indulg. 13 Iunii 1815.)

V. Omnes Christifideles, qui quotidie per integrum men-

sem praedictum officiolum recitaverint, die ad arbitrium uniuscuiusque eligendo, dummodo poenitentes, confessi sacraque Communione refecti, ad intentionem Summi Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congr. Indulg. 13 Iunii 1815.)

VI. Omnes Christifideles, qui per annum praedictum officiolum frequenter recitaverint, die festo SSmi Nominis Iesu, dummodo poenitentes, confessi sacraque Communione refecti ad intentionem Summi Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congreg. Indulg. 13 Iunii 1815.)

VII. Omnes Christifideles, qui quotidie per unum mensem integrum praedictum officiolum recitaverint, in festo Circumcisionis Domini die 1 Ianuarii, et in festo Iesu Nazareni die 23 Octobris, nonnullis locis celebrato, dummodo poenitentes, confessi sacraque Communione refecti ad intentionem Romani Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congreg. Indulg. 13 Novembris 1821.)

VIII. Omnes Christifideles, quoties devote et corde saltem contrito Litanias SSmi Nominis Iesu recitaverint, toties Indulgentiam tercentum dierum, semel dumtaxat in eodem die lucrandam consequentur. (Leo XIII, Decreto S. Congreg. Indulg. 16 Ianuarii 1886.)

II.

ADSOCIATI ROSARIO-PERPETUO, SI IMPEDIANTUR IN DIEBUS FERIALIBUS, POSSUNT AD S. SYNAXIM ACCEDERE DIE DOMINICA SEQUENTI, AD LUCRANDAM INDULGENTIAM PLENARIAM.

ORDINIS PRAEDICATORUM.

Beatissimo Padre:

Il P. Procuratore Generale dei Predicatori, umilmente prostrato al bacio del S. Piede, espone alla Santità Vostra che molti associati al Rosario-Perpetuo, zelanti per recitare le quindici poste all'ora determinata loro ogni mese, e chiamata *ora di guardia*, sono privati del lucro dell'Indulgenza Plenaria annessa quel giorno alla S. Comunione, essendo per

lo più giorno feriale, in cui debbono attendere fin dalla mattina al lavoro. Pertanto l'Oratore domanda che i suddetti associati per lucrare la suindicata Indulgenza possano, quando siano legittimamente impediti in giorno feriale, accostarsi ai SS. Sacramenti la Domenica seguente.

Che della grazia ecc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Leone PP. XIII. sibi tributis, benigne annuit pro gratia iuxta preces, caeteris servatis conditionibus quae ad eamdem Indulgentiam consequendam praescripta sint. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 10 Septembris 1898.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praefectus.*

L. † S.

Pro Rmo Ant. Archiep. Antinoen.
IOSEPHUS M. COSELLI.

E SACRA CONGREGATIONE INDICIS.

DUBIUM CIRCA REVISIONEM LIBRORUM.

In Congregatione generali habita in Aedibus Vaticanis die 1 Septembris 1898, proposito dubio super Constitutione "*Officiorum ac Munerum*" videlicet: "*An peracto examine, Ordinarii teneantur Auctori, denegatae licentiae librum publicandi, rationes manifestare?*" (1.)

Eminentissimi Patres, re mature perpensa, respondere decreverunt: *Affirmative, si liber videatur correctionis et expurgationis capax.*

Datum Romae ex S. Indicis Congregationis Secretaria, die 3 Septembris 1898.

Fr. ANDREAS *Card.* STEINHUBER, *S. C. Ind. Praef.*

L. † S.

Fr. MARCOLINUS CICCOGNANI, *S. C. Ind. Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

I.—SACRED CONGREGATION OF THE UNIVERSAL INQUISITION decides that in places where the Decree *Tametsi* is promulgated, the ordinary faculties for administering the Sacraments do not authorize a priest to assist at marriages in the diocese, without special delegation. This rule does not include the *vice-parochus*. *Sanatio in radice ad cautelam* must be sought from the Holy See for marriages at which the parish priest or his lawful delegate was not present.

II.—S. CONGREGATION OF BISHOPS AND REGULARS authorizes the Procurator General of the Society of the Missionaries of St. Joseph to erect a college for the Society near St. Ildephonsus', via Sistina, Rome.

III.—S. CONGREGATION OF RITES:

1. Solves several liturgical doubts arising from the concurrence of the feasts of the Patronage of St. Catellus and the Patronage of St. Joseph.

2. Ordains that in the new edition of the Franciscan Breviary, the Lessons of the Second Nocturn be changed so as to exclude mention of the former branches of the Franciscan Order, bringing all under the one title of "Order of Friars Minor."

IV.—S. CONGREGATION OF INDULGENCES:

1. Detail of plenary and partial indulgences available to members of the Confraternity of the Holy Names, with appendix of indulgences attainable by the faith-

ful who, though not members of the above Confraternity, cultivate devotion to the Holy Names.

2. Members of the "Living Rosary" Society who are prevented from receiving Holy Communion on ferial days, may gain the plenary indulgence by receiving on the following Sunday.

V.—S. CONGREGATION OF THE INDEX, answering the question whether Ordinaries are to give their reasons for withholding permission to publish books, replies in the affirmative, provided the reasons can be specified so as to make correction and expurgation practicable.

THE TRIENNIAL TERM IN THE OFFICE OF DIOCESAN CONSULTORS.

Qu. The term for which the diocesan consultors are appointed is, according to the canon law of Baltimore, three years from the day of appointment. If the term of three years end during the vacancy of the bishopric, the Council ordains that the consultors remain in office until the arrival of a new bishop. But suppose—

(1) That a bishop fails to appoint new consultors at the expiration of the triennial term, and that shortly after this he himself is removed to another see; can he, after receiving notice from the Holy See that he is made bishop of another diocese, appoint new consultors before leaving his old diocese? Or do the old consultors remain in office until they get a new bishop?

(2) Again, are the consultors supposed to remain in office if the bishop, though virtually transferred to another diocese *before* the end of the triennial term, does not receive the official notice of his transfer until *after the expiration of the triennial term?* Suppose that in such a case the bishop proceeded to elect new consultors, is this election valid, or are not the consultors of the previous term supposed to be still in office on the ground that the see became vacant during their term of office, in which case the Council of Baltimore ordains that the consultors remain in office until the arrival of the new bishop?

This last question seems to involve an important practical point, because serious difficulties might arise from the fact that the consultors are obliged to nominate the new bishop. The old consultors might assert the right on their part to nominate the three candidates for the

bishopric, whilst the newly chosen consultors of the transferred bishop, who remains in his old diocese until his formal installation in the new see, would claim the same right.

Resp. The Council of Baltimore provides that consultors be elected for a term of *three years.* They cannot be removed in the meantime, except for grave delinquency or evident incapacity. If *the triennial term expires during the vacancy of the episcopal see, the consultors remain in office until the installation of the new bishop.* (Conc. Plen. Balt. Tert., Tit. II, Cap. II, n. 21.) Such is the law, and its terms must give us the key to the solution of the proposed difficulties.

(1) In the first-mentioned supposition the term of office to which the consultors had been elected expired *before the bishop's official transfer to another diocese.* They are, therefore, no longer in office, and the bishop who had the right of appointing new consultors during the interval between the expiration of the triennial term of his former consultors and the official transfer to another diocese (whereby his present see became canonically vacant) uses that right, the execution of which he had deferred, lest the omission to do so might embarrass the administration during the vacancy by leaving the diocese without consultors, who are not only to nominate a successor, but otherwise to take part in the settlement of diocesan affairs.

(2) The second case is different. The bishop is transferred to another diocese, that is to say, the act of transfer had been made by the Holy See before the triennial term of consultors had expired. The diocese, therefore, fell vacant during the triennial term, and the consultors, according to the words of the Council of Baltimore, remain *suo jure* in office until the arrival of the new bishop, who is obliged to make a new appointment of consultors before the end of six months from the date of his consecration.

It might be objected that, though the transfer was made in Rome before the end of the triennial term, the act did not come to the knowledge of the bishop; that the transfer might properly be counted from the time that official notice *reached him,* instead of counting it *from the date contained in the official*

record or instrument *conveying the appointment and transfer* by the Holy See. But for the latter view we have different canonical decisions which were cited as precedent by the Apostolic Delegation at Washington in a case brought before its court some time ago. In that case, as we are informed, the question of the continuance in office of the consultors turned upon precisely this point. We cite the words of the decision because it emphasizes the principle involved in the case, without recurring to the particular instance in which the decision was actually given. After stating the law of the Council of Baltimore, as set forth in Article 21, and applying it to the case before him, the decision states:

"Ad hujus quaestionis solutionem prae oculis habenda sunt, "quae scribit Benedictus XIV, in suo opere *De Synodo* "*Dioecesana* Lib. XIII, Cap. XVI, n. 7:[1] 'Temporis punc- "tum, quo inducitur prioris Ecclesiae vacatio definitum fuit "a Congregatione Concilii post maturum examen in quadam "resolutione, quae confirmata fuit ab Urbano Papa VIII per "Apostolicas Literas datas die 20 Martii 1625, et impressas "post Tractatum Barbosae *De Officio et Potestate Episcopi* "(Editionis Lugdunensis p. 111),—*Ecclesiam, a qua Episco-* "*pus de suo consensu transfertur, ab eo tempore vacare, quo* "*idem Episcopus ab illius vinculo, in nostro et pro tempore* "*existentis Pontificis Consistorio absolvitur etiam ante explicatio-* "*nem Literarum Apostolicarum, vel adeptam secundae Ecclesiae* "*possessionem.*' Nunc vero quod Episcopus ex Sede N . . . "ad aliam de *suo consensu* fuerit translatus, nulli subesse potest "dubio. Dumtaxat objectio ex eo exurgit quod translatio in "casu, non in Pontificis Consistorio, sed per Literas Apostolicas "in forma Brevis peracta fuerit. At ex ratione paritatis, quae "viget in utroque casu (nam quoad Episcopi juridicam electio-

[1] Benedictus XIV in hoc numero 7 resolvit quaestionem in nonnullis relationibus Episcoporum, *qui* ab una *ad aliam* Ecclesiam translati fuerant, propositam, quoad fructus prioris Ecclesiae, nimirum ad quam usque diem liceat Episcopo translato percipere fructus ac reditus Ecclesiae a qua discedit. Et animadvertit nodum quaestionis in eo situm esse ut *definiatur tempus quo prior Ecclesia reapse vacaverit.* Et ad hoc determinandum citat decisionem S. C. Concilii ab Urbano VIII confirmatam.

"nem Literae Apostolicae eundem valorem habent ac nominatio "in Consistorio) videtur quod translationis tempus, seu abso- "lutio a vinculo prioris Ecclesiae computanda sit a die quo "Literae Apostolicae datae fuerunt. Et exinde dioecesis "N . . . vacare censenda est a die 14 Julii 1893, quo Breve "Apostolicum translationis subscriptum fuit. Cum autem hoc "evenerit quatuor dies antequam triennium, de quo est sermo, "expiraverit, applicanda videtur dispositio Concilii Tertii Ple- "narii supra citata, secundum quam ipsi Consultores in officio "manebunt usque ad accessum novi Episcopi."

THE PRONUNCIATION OF THE HEBREW NAME OF GOD.

Qu. According to the Hebrew historians Philo and Josephus, the Jews never *pronounced* the name of God. In the original *written* Hebrew text four letters (tetragrammaton) are given, יהוה, *without any vowels*. Later, that is to say, after the fifth century of the Christian era, the Masoretic doctors introduced the vowel-points in the Hebrew text, so that the ancient traditions regarding the Hebrew pronunciation might be preserved to posterity. How could they supply the right vowels for יהוה, as they have done, in writing יְהוָה, if the name was never pronounced, since its sound could not be known to anyone; for, as I have seen somewhere, its correct pronunciation was punishable with death? Whence then did they get the word J-*e*-h-*o*-v-*a*-h?

Resp. It is true that the name "Jehovah" was held too sacred for ordinary utterance among the Jews, and that the profanation of it through vain mention was prohibited under severe penalty (Exod. 20: 7; Lev. 24: 16), although it does not follow that the name was absolutely unspoken where circumstances excluded possibility of irreverence. However that may be, the Masorets, in supplying the vowels for the four letters (consonants) which expressed the sacred name, *did not pretend to supply the right vowels* with which (if ever) the word "God"—יהוה—was pronounced. They took the vowels contained in the word "Lord"—אֲדֹנָי—which word had served them as a substitute wherever the word "God" occurred.

Thus they actually left us in these vowel-points a memorial of the traditional practice of their fathers, which treated the holy name as though their lips had ever been sealed to its utterance and made its true pronunciation a secret to them.

IS IT LAWFUL TO BAPTIZE THE CHILDREN OF CATHOLICS WHO IMPLICITLY DENY THEIR FAITH?

Qu. You would do me a great favor by giving your opinion in the following case. Am I allowed to baptize a child under the following circumstances?

1. The parents are Catholics, who very seldom, if ever, go to church, and never to the Sacraments. They take Protestant religious papers.

2. They have a number of children; but I do not know that one of them has received First Communion. As far as I know, they attend Protestant services. The younger children are sent to Protestant Sunday-schools.

I have, therefore, no guarantee that the child will be brought up in the Catholic faith. I was told by a priest that it is my duty to baptize the child, but I cannot see the obligation. If this child is to be baptized, we might just as well baptize every child of Protestant parents. What do you say?

Resp. Whilst fully appreciating the difficulty caused by the absence of any definite guarantee regarding the future Catholic education of children presented for Baptism by negligent and but nominally Catholic parents, we believe that they *should be baptized* in all cases where the parents express a willingness, and the sponsors pledge themselves, formally, to preserve the Catholic faith of these children. The fact that the parents are negligent and inclined to favor Protestant influence, which is likely to wean the child from the Catholic faith professed at Baptism, does *not* make the case analogous to that of children of Protestant parents, because:

1. A parent, as long as he remains nominally Catholic (however Protestant or pagan in practice), admits in principle, though not in fact, the truth of the Catholic faith, which the Protestant denies.

2. This admission is likely to have its effect on the conscious convictions which the *child forms in later years*, amid trouble and affliction, or at the hour of death, when the sense of duty towards God, and the responsibility incurred by the implied profession of faith made in Baptism, revive. Hence a *baptized* (though never perhaps practical) Catholic would be *more apt* to call for a priest's ministry in sickness or on the eve of death than an unbaptized or Protestant person.

3. The sponsors accept in part the responsibility of supplying the neglect of the parents.

4. The sin of the *parents* is not a sufficient reason to punish *the child* by a privation of numerous graces received in Baptism, which work in its soul (*ex opere operato*) independent of education, until the child comes to the age of reason; and these graces beget certain instincts of virtue and leanings towards truth, which only personal sin can effectually blunt or uproot. To these graces the child is entitled and cannot be deprived unless its lawful guardians, the parents, *wish* to deprive it of them, in which case they become responsible to God. So long as they desire for the child Catholic Baptism they desire for it Catholic faith, and the means to preserve and fructify it, though they may underestimate their responsibility and err in their partiality for the temporal advantages of Protestant society and intellectual training.

Hence it is in harmony with pastoral prudence and duty to baptize all children brought with the consent of parents and by Catholic sponsors, *professing* the Catholic faith and a willingness to have the child brought up in that faith. Far from being a sanction of religious neglect, it will give the pastor occasion to inculcate the lesson of faith and charity by his Christ-like reception of the child whom he afterwards gives over to the sponsors with words recalling their promise and responsibility to lead the child on to its true happiness and the purchase of eternal life.

THE DISPUTED AUTHORSHIP OF THE "MEMORARE."

In the January number of the REVIEW we stated that the authorship of the prayer known as the *Memorare* is not to be attributed, as is commonly done, to St. Bernard of Clairvaux, but belongs to a later period and, according to Bishop Hefele, the historian, and other trustworthy writers, must be ascribed to P. Claude Bernard, who died in 1641. Now the Franciscan, P. Patrick Schlager, writing from Holland in the last number of the *Pastor Bonus*, informs us that the text of the prayer has been found in a Heidelberg manuscript of considerably earlier date. The document contains the description of a pilgrimage made to Palestine between the years 1481 and 1484 by a certain P. Paul Walther, Franciscan friar of the Heidelberg community. The good monk relates how, on arriving at the city of Mantua, the authorities refused him entrance, through fear of the pestilence which raged in other parts, and might therefore be introduced into the city by pilgrims from the north. Seeing no hope to move the guards to let him pass to the Franciscan convent, which lay at the other end of the place, the simple friar had recourse to prayer. "Privatus," he writes in his notebook, "omni humana consolatione et adjutorio, me converti ad gloriosam Virginem et ad dulcissimum Jesum, filium ejus unigenitum, eosque invocavi devota mente et gemitibus cordis, in quantum potui, dicens: O Maria, mater omnis gratiae, adjutrix omnium existentium in tribulatione: *Memorare, piissima, non esse auditum a saeculo quemquam ad tua currentem suffragia a te esse derelictum. Tali animatus confidentia ad te curro et coram te gemens et tremens assisto.* Ora pro nobis."

This is certainly literally a part of the *Memorare*, as it is recited to-day. P. Schlager thinks that it may be attributed to St. Bernard, although it was certainly popularized by the devout Claude Bernard to whom the favorite practice among the faithful of using it is known to be due.

THE VOTES OF THE CLERGY IN THE APPOINTMENT OF CONSULTORS.

Qu. In Father Baart's recently published work, *Legal Formulary*, intended for the use of diocesan officials and pastors, I find a chapter in reference to the election of diocesan consultors by the bishop, in which it is stated that the latter cannot choose the full quorum of his consultors, until he has received from the priests of the diocese a list of the names, designating whom they would nominate for the office. "Such a proposition by the clergy," says the author, "is entirely nugatory; for, according to the Council, n. 19, the bishop would thus have any number to choose from, and is not confined to those having the highest vote, nor, in fact, is he precluded from selecting a man who received but one vote." This seems quite true, yet I do not see why the Council should have made a provision so evidently nugatory in its effects. Some of the more scrupulous among the clergy are scandalized at Father Baart criticizing the wisdom of the Council, but the defective legislation which it shows here seems to offer ground for complaint on the part of the clergy. What does the REVIEW say to the case in point?

Resp. There is no defective legislation in the paragraph of the Council referred to, and accordingly no reasonable ground for complaint on the part of the clergy. The ecclesiastical constitution of Baltimore clearly provides that the bishop should appoint his council, just as the civil constitution provides that the president appoint his cabinet. As the president selects the members of his cabinet, without appealing to a vote of the people, or its representatives, so the bishop elects his consultors, who act as an advisory board, without a vote of the clergy. Yet to say that the president and the bishops select their councils without a vote is not the same as saying that they must not take into account the wishes of those whom they rule. The president's choice of the cabinet, though not determined by a majority of votes of any kind, is, nevertheless, restricted so far as to require confirmation by the senate, which body therein obtains an opportunity of protesting and informing the executive if they believe that his choice is injurious to the common interest. But the senate's confirmation does not indicate the

choice of the majority; it only indicates that the choice by the president is not expressly objectionable to the representatives of the people.

In an analogous sense, though by a different method, the clergy indicate their estimate of possible candidates for the office of consultors. They do not elect; their vote does not, and is not meant to, limit the choice by the bishop, except in so far as it either confirms his own judgment or puts him on his guard against a false estimate of the value of the men whom he selects as his advisers.

To us it seems a most wise provision that *consultors* should *not* be elected by popular suffrage, because popularity, though it is often essential in an executive for successful government, is rarely a criterion of wisdom or prudence, such as is needed in councillors. Secular governments have always recognized this distinction, and the Church has a longer record of experience in government than any State, even if a divine wisdom did not assist her in forming her laws. That bishops may or will occasionally abuse their power, and demonstrate that a system, excellent in itself and calculated to make for good, can produce bad results, is no more proof against its perfection than a defective leaf on a tree is proof that the system of creation is imperfect and lacks God's sustaining power.

A CONVENIENT METHOD OF CITING BIBLE TEXTS.

(*Books—Chapters—Verses.*)

It is generally admitted that, although it was customary from very early times to divide the Hebrew text into lessons (*parashs*) for the convenient marking of the Sabbath-readings in the synagogues, the present division into chapters came into use only about the thirteenth century. Cardinal Robert Langton is said to have been the first to divide the Latin texts into numbered portions equivalent to our *capita*, which method was afterwards adopted in the editions of the Greek and Hebrew Bibles. The practice of dividing the text into verses is attributed to the Paris printer, Robert Stephens

(1580), who thereby wished to facilitate reference, especially in controversy, to different parts of the text.

At present the custom prevails universally, and indeed it is a necessity for the student of theology and in apologetics to cite book, chapter, and verse of the passage in the Bible to which reference is made by way of argument or illustration.

Jacob's prophecy about Juda's sceptre, *e. g.*, would be referred to as: Book of Genesis, Chapter forty-ninth, Verse tenth. But life is too short to read or write such long sentences, when we can put the same matter in shorter form. Gen. XLIX, 10, is just as intelligible and even more so, for the more concentrated an expression is, the more ready and sure and pleasant the mind's grasp of it. Arabic figures to indicate the verses are simple and perfect, but Roman letters to indicate the chapters are objectionable, as we have to make a momentary mental translation of the Roman letters into the more familiar figures, since we think in Arabic figures. This is an unnecessary mental process, for Arabic figures can do service for the chapters as well as for the verses. As a matter of fact, they are very commonly used to indicate both. But some mark is necessary to distinguish the chapter figures from the verse figures, when the Arabic notation alone is used, otherwise there will be confusion. Commas, semi-colons, colons, periods, and dashes have been employed for this purpose. When only one verse in a certain chapter is referred to, any one of these marks will do, for everyone will know that the first figures are for the chapter and the others for the verse; but when several verses are referred to, the Arabic figures are liable to cause doubt and confusion, on account of the want of some good, clear, certain, easily recognizable mark of distinction, to separate and indicate which are the chapters and which are the verses. Suppose I write the following references:

1. Ps. 2. 2, 4, 7, 10.
2. Ps. 2. 2, 4 | 7. 10.
3. Ps. 2. 2 | 4. 7–10.

What chapters and verses in the Psalms are referred to

here? I know what I am referring to when I write, but the reader will have to pause and think a moment. He will make out my references in all probability; but if many such references are met with, they will fatigue and bother him, and the effort to make out which figures are for chapters and which for verses causes an unnecessary mental strain, like the eye strain caused by our efforts to distinguish objects in a dim light.

In the Polychrome edition of the Bible, the chapters are printed in heavy type and the verses in light type, so that immediately one can see, without any calculation or ratiocination whatever, which is the chapter and which is the verse.

Using this method of distinguishing, the references above would appear as follows:

1. Ps. . 2, 4, 7, 10.
2. Ps. **2.** 2, 4 | **7.** 10.
3. Ps. **2.** 2 | **4.** 7–10.

We see at a glance that the only chapters referred to are the second, seventh, and fourth; all the rest of the figures refer to verses. This type-distinction is a decided advance; but, excellent as it is for printed books, it is not satisfactory when applied to typewriting, and especially to manuscripts. When one is writing, it would be simply unbearable to have to go to all the trouble of printing in heavy lines the chapter numbers, to distinguish them from the verse numbers, and even if we made the effort, the printer would be likely to make a queer mess of our figures, if our penmanship was not the very best.

In writing, we must have some other means of preventing confusion; so I will suggest a method, which excludes all possible confusion and doubt as to which figure represents a chapter and which a verse. I think that a mathematician would give it his immediate approval.

Here it is: WRITE THE REFERENCE AS A FRACTION.

The Chapter will be the Numerator, the Verse will be the Denominator.

Jacob's prophecy written in this way is: Gen. $\frac{49}{10}$.

This fractional method is already in use with some business men in writing the month and the date of the month. If commerce feels the need of some such abbreviation in writing letters, it is far more necessary in Biblical works, in which references abound. The fractional line and position is the simplest, shortest, and surest method of distinguishing and indicating chapters and verses; is the pleasantest way of representing the reference to the eye; it is the easiest to write, and can be done with a typewriter as well as with a pen. The heavy type for chapters and light for verses can still be used with the fractional reference, if it is considered more beautiful, but is unnecessary. The following examples will illustrate the use of the fraction-reference:

St. Matthew's quotation of the prophecy, "Behold, a virgin shall be with child," etc., is written: Mt. $\frac{1}{23}$, and the place in Isaias from which it is taken is: Is. $\frac{7}{14}$.

The prophecy of the place of Christ's birth, Bethlehem, in St. Matthew is: Mt. $\frac{2}{6}$; the text in Micheas here quoted is: Mi. $\frac{5}{2}$.

The Protoevangel is: G. $\frac{3}{15}$.

The three texts which Christ quoted in His Temptation are: Mt. $\frac{4}{4, 6, 7}$; the places in the O. T. from which they are taken are: Ps. $\frac{90}{11}$, and Deut. $\frac{6}{16, 13}$.

The words of the consecration of the bread are: Mt. $\frac{26}{26}$, Mk. $\frac{14}{22}$, Lk. $\frac{22}{19}$, and 1 Cor. $\frac{11}{24}$.

If the reader is a mathematician, it is unnecessary to say anything to him in favor of the fractional reference; he knows the aid to clearness and conciseness of thought and expression to be found in simple fixed symbols; but if the reader is not a mathematician, and not familiar with the use

of symbols, I will ask him to pause for a few moments and reflect on the few references just given, and see what a saving of time, what facility in making these references, and what an aid to the memory is to be found here.

The exact location of the text of the Virginal conception and birth can be remembered forever the first time one sees the reference put in this way: Mt. $\frac{1}{23}$. It is still easier to remember the place in Isaias $\frac{7}{14}$.

Christ's answer to the tempter's first temptation could not be forgotten if we tried, after we have seen its fractional reference, Mt. $\frac{4}{4}$.

The place of the text containing the words, "This is my body," are indelibly impressed on our minds by Mt. $\frac{26}{26}$.

These illustrations are sufficient to show the use of the fractional reference, which makes their positions show at once which are the chapters and which the verses. The chapters are above the line, the verses below it.

There are two other marks which must now be noticed, and which are very commonly used in separating and in joining chapters, verses, and sections—the comma and the hyphen. The comma is a separating mark, the hyphen a connecting mark. The use of the comma is shown in some of the examples just given above, and it is so evident that we can pass to the hyphen at once.

When several consecutive verses or chapters are mentioned instead of, for example, writing 1, 2, 3, 4, 5, 6, 7, 8, we write 1–8, which means from the first to the eighth inclusive. Here are some illustrations of the use of the hyphen:

Our Saviour's talk with the Samaritan woman is: Jn. $\frac{4}{7-29}$

The parable of the prodigal son is: Lk. $\frac{15}{11-32}$

The sermon on the Mount: Mt. 5–7

St. John's account of the Last Supper and of all that Christ said on that occasion is: Jn. 13–17

It does not matter whether a horizontal line or an oblique line is used in the fractional reference: The text, *e. g.*, at which we kneel nearly every day to do reverence to the Mystery of the Incarnation, can be written either Jn. $\frac{1}{14}$ or else Jn. 1/14.

The following references showing the fractional chapter and verse positions, and also the use of the comma and hyphen, are the accounts of the 15 miracles recorded in the Book of Exodus. The ten plagues are bracketed:

Ex. $\frac{7}{10-12}$ [$\frac{7}{20-25}$, $\frac{8}{5-14,\ 16-18,\ 20-24}$, $\frac{9}{3-6,\ 8-11,\ 22-26}$, $\frac{10}{12-19,\ 21-23}$, $\frac{12}{29-30}$] $\frac{14}{21-31}$, $\frac{15}{23-25}$, $\frac{16}{14-35}$, $\frac{17}{5-7}$.

The last of the plagues is described in two verses of the twelfth chapter of Exodus $\frac{12}{29-30}$. Since these are two consecutive connected verses, verses treating of the same subject, the conjunctive hyphen is the proper mark to put between them. Yet the majority of writers will use, or rather misuse, the comma in such a case.

If the disjunctive comma and the conjunctive hyphen are used with discrimination, instead of confounding them, the verses $\frac{12}{29-30}$ and $\frac{12}{29,\ 30}$ will have different meanings. $\frac{12}{29-30}$ is one reference, and means that what is said in these two verses relates to one and the same topic. On the other hand $\frac{12}{29,\ 30}$ are two references; they mean that one thing is mentioned in verse 29, and something else worthy of separate mention in verse 30. If I were asked where the tenth plague is described, I should write Ex. $\frac{12}{29-30}$. If I were asked where mention is made of the slaughter of the Egyptian first-born, and where it is stated that Pharaoh and all Egypt arose in the night and sent up a great cry, I should give Ex. $\frac{12}{29,\ 30}$ as the references in answer to the two questions.

A careful use of the comma and hyphen will often give a meaning, or shade of meaning, to a reference which is now missed, because we do not carefully distinguish them. More precision is needed in using these two very valuable marks, the comma and hyphen. If you should ask, what is described in Ex. $\frac{\cdot 10}{21-23}$ I should answer: The plague of Darkness. If you ask what is described in Ex. $\frac{10}{21, 22, 23}$, I should think that you wanted a more detailed or itemized account of the same thing, and I should say:

(21) God told Moses to stretch forth his hand for the darkness to come.

(22) Moses did so and the darkness came.

(23) So terrible was it, that a man could not see his brother beside him; but where the Israelites were there was light.

The fractional line and positions for chapter and verse, and fixed disjunctive and conjunctive values, and uses for the comma and the hyphen, are offered as a help towards a more scientific system of Biblical reference, in place of the present one, so largely optional and arbitrary.

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DO CLERICS ATTENDING THE OPERA VIOLATE ECCLESIASTICAL LAW?

Qu. On occasions when one of our best opera companies is performing in town, there is for many music lovers among the clergy a temptation to "go to the opera." Previous to the opening of the opera season in our city recently, the question was raised as to whether it was sinful or not for a priest to attend the performances, and in the discussion which ensued various opinions were expressed among the clergy here.

Some stigmatize the objection to going to hear the opera as a "scruple," whilst others are of opinion that, although there may be a law forbidding priests to attend plays and operas, this law is not meant to extend to respectable and instructive pieces, such as Wagner's *Lohengrin* or *Tannhaeuser*. On the other hand, there are those who

go so far as to say that it is a *mortal* sin to go, at least to go repeatedly, apart even from the scandal given thereby; and when opposed, they will proceed to back their assertion by reasons, as is the way of the crank. "My friends," say these, "you are aware of the Council of Baltimore, and the word *mandamus* in our case, which indicates that the law is not merely directive, but also preceptive. Then there is our Diocesan Synod which ordains in this regard: '*Gravissimis sub poenis edicimus ne* spectaculis pariter quae vocantur 'opera' *unquam* cleri nostri intersint.' Now, every student of moral theology knows that there are no 'leges ecclesiasticae simpliciter poenales;' for, although the power to enact such laws must be conceded, yet 'nunquam forte usa est hac potestate Ecclesia,' says Father Sabetti. Profound theologians as you all are, you must also be familiar with the axiom: 'In lege ecclesiastica ex gravitate poenae additae concludendum est ad gravitatem praecepti, ita ut *poena gravis* arguit *peccatum mortale;*' ergo."

"Roma locuta est, causa—" But there is a chorus of "distinguos." Our Synod is not the Church; we do not know what these "gravissimae poenae" are, and "in legibus quae statuunt poenas etiam graviores, sed *ferendae sententiae, nondum constat* ex sola poena, antequam Superior insistat et poenam minetur, rem per se sub *gravi* fieri debere;" and many good priests go to the opera. It is doubtful, besides, whether or not the laws of the Plenary Council of Baltimore are still binding, etc., etc.

For further light on the subject a missionary Father is consulted, who answers somewhat in this wise: "My dear brother priests, as long as it does not say 'sub peccato mortali,' it is not wise to be making mortal sins."

And now we are in a quandary. Our rigorists are not convinced; nor am I personally satisfied with the argument, even though it affords me great consolation when Father "Dan" excused himself for making such an egregious mistake at the *Dominus Vobiscum* on Christmas morning, by saying: "I couldn't help it."

Would it be trespassing too much on the valuable space of the REVIEW to ask for still more light on the question,—especially, whether such a benign interpretation as the missionary's may be extended to our Diocesan Synods and Plenary Councils, perhaps in view of the broad and liberal spirit which pervades our country?

Resp. Among the Canons of the Third Plenary Council of Baltimore, relating to the duties and proprieties of clerical life,

we have the following: "Mandamus ut sacerdotes a publicis equorum prorsus abstineant cursibus, a theatris, et spectaculis." (Tit. II, n. 79.)

The question proposed by our Reverend correspondent is twofold: (1) whether the prohibition contained in the words "prorsus abstineant a publicis theatris et spectaculis," is meant to include attendance at "respectable and instructive pieces, such as Wagner's *Lohengrin*, or *Tannhaeuser*;" (2) whether, if the Canon, as it stands, includes the prohibition of attending the opera, it must be understood as binding in conscience, so that a priest deliberately violating the canon, with a full knowledge of its binding force, may be chargeable with grave sin.

If we examine the meaning of the words of the Canon, in their obvious sense, we must admit that the expression "publica theatra et spectacula" plainly includes public plays, such as the drama and the opera, without distinction. The words "mandamus ut sacerdotes abstineant," when they are used in defining conciliar decrees, impose a positive obligation calculated to bind in conscience more or less gravely according to the measure of contempt and scandal involved in the violation of the particular Canon which the words are meant to enforce. But can we suppose that the Council intended actually to prohibit the clergy from enjoying a diversion admittedly respectable and instructive, which the Catholic laity are perfectly free to attend?

There is but one answer to this, and the text of the Council itself makes it very plain; for in the clause which precedes the words "mandamus ut sacerdotes a publicis . . . spectaculis abstineant," we have an explicit declaration showing that the Fathers of the Council meant to prohibit priests from attending respectable plays, such as are legitimate diversion for the Catholic laity. "Multa quae fidelibus licent, clericos dedecere; itaque . . ." Such is the introductory wording of this law, which places the moral conduct of the clergy on a higher plane than that of the laity. For the rest, no one will suppose that operas and plays which offend the moral sense of respectable people are considered as lawful diversions either for the clergy or for the laity.

If then we cannot, without sophistry, escape the conclusion that the Council intended to prohibit the clergy from visiting the opera, albeit very respectable people may attend it, there still remains the question whether the law as it exists is actually in force, so as to create an obligation in conscience. The various reasons which might induce a doubt on this head have been suggested by our correspondent. They are more formally stated as follows:

(1) That a law of this kind, unless enforced by *diocesan* statute, cannot be said to be sufficiently promulgated; hence it does not bind.

(2) That a failure of many bishops to enforce the law has practically rendered it a dead letter.

(3) That the bishops know the law to be disregarded in many instances, and that their connivance or silence is a tacit dispensation.

(4) That if the law was meant to bind *sub gravi*, it should be so stated in the wording of the Canon.

(5) That the law is unreasonably strict, and does not meet the consent of the governed.

Now, as to the promulgation of the Council of Baltimore, it is, indeed, desirable that Provincial and Diocesan Synods should enforce and apply the decrees of the Plenary Council, as is done in most cases; but the decrees have their binding power quite independently of such acts. Ecclesiastical laws, like civil laws, bind all classes of subjects, including those who may happen to be ignorant of their existence, provided the subjects collectively have had an opportunity of informing themselves concerning the legislation which is to govern them.

Nor can the neglect of a superior to enforce the law render it a dead letter when there is question of the *decrees* of a Plenary Council. These are binding until abrogated by the same authority that gave them sanction, and they supersede not only the mandates of the bishop, but also of the diocesan synod. "Decreta Conciliorum gravioris auctoritatis esse censentur, quam constitutiones singularium magistratuum." (Cf. Nilles, *Propylaea in Conc. Pl. Balt.* III, P. I, p. 13.) Their binding

force is universal, as is expressed in the present instance by the Decree of Recognition in which Leo XIII, through the Cardinal Prefect of the Propaganda, declares—" ut ab omnibus ad quos spectat, inviolabiliter observentur."

To say that a law is not binding *sub gravi* unless the terms of legislation explicitly state it so, is to misapprehend the purpose of distinctive terms in moral theology. There are degrees in the violation of laws, dependent on circumstances and motives. To attend a respectable opera may be a grave sin and it may be no sin at all. To go to the opera in a spirit of contempt of the law that prohibits the act and the authority that sanctions the law, is surely a grievous sin of pride, even when there is no scandal given. To go with some higher purpose, whilst for the time forgetful of the law or of its importance, can hardly be construed into a sin.

Whether the law is based on reasons sufficient to appeal to our sense of its beneficial influence or not, does not enter into the question of its binding force. The reason of our being obliged to obey laws is not that they are reasonable or beneficial (or rather that we understand them to be so), but it is this, that they proceed from legitimate authority. This is an ethical principle which applies to all law, whether in Church, or State, or army.

Hence we must conclude that a priest who attends the opera, however cultured, exemplary, zealous, and devout he may otherwise be, breaks the law. He may find excuse, or a better name for the violation, but *mutata forma non mutat rem.*

THE "ORDO" OF RELIGIOUS HAVING CHARGE OF PARISHES.

Qu. Are priests belonging to a Religious Order, which has a special "ordo" of its own for the recitation of the Holy Office, obliged to follow the "ordo" of the diocese in which the parish is located, in the Masses, or at least in the *missa pro populo in Dominicis et festis de praecepto?*

Resp. In those parishes which are in charge of a Religious Order, and in which the parish priest receives his appointment from the superior of the Order, the clergy in charge follow their

own special "ordo" for all the Masses, except on the titular feasts of the parish church and the cathedral.

But if a religious accepts the care of a parish, subject to the direction of the bishop, though with the consent of the superior of his Order, he is bound to follow the "ordo" of the diocese.

This we infer from repeated solutions of similar liturgical doubts proposed in the *Ephemerides Liturgicae* (Vol. X, 1896, pp. 346, 621, 651, etc.). The question in the first case (*E Verona*) was: "Parochus regularis quodnam in sua Ecclesia calendarium sequi debet, suaene Religionis, Dioecesis?" *Resp.* "Aut parochia ad corpus pertinet, aut ad individuum, qua talem. Si primum, haberi debet tamquam certum, in dicta parochiali Ecclesia Calendarium Instituti esse sequendum, ad quem parochus pertinet. Quia licet Ecclesiae Dioecesis ad Ordinarium pertineant; nihilominus Corpus regulare, ad quod pertinet paroecia, sua jura possidet, quae laedere non licet Episcopo. . . . Si alterum, sequendum esse tenemus Calendarium Dioecesis, seu loci, non Instituti. Ratio est, quia iste regularis non est Parochus quatenus regularis, sed quatenus saecularis presbyter; ergo Ordinario, sicut reliqui, subjectus esse debet quoad paroeciam gubernandam."

THE USE OF GONGS AT MASS.

Qu. At Mass, in most of our churches, when the altar-boy formerly used a sweet little bell, he now betakes him—with evident relish—to a particularly large and unmusical gong. And, indeed, the rule seems almost to be, the smaller the church or chapel, the louder and harsher the gong. Can this change—a change from music to fire-alarms—be justified on any grounds, either of good taste or of good authority?

J. B.

Resp. There is no particular authority for the use of the gong in the liturgical services. The rubric of the missal (P. I, tit. 7, n. 8) speaks of sounding a "little bell" at the *Sanctus*, etc., of the Mass—"ministro interim parvam campanulam pulsante." But the rubric is at most directive, not prescriptive, so far as the size or the quality of the bell is concerned. At all events, since the object of sounding the bell is mainly to attract the immediate attention of the faithful to certain portions of the

sacred act, which many persons in the church might be unable to note otherwise, it can hardly be said that the use of the gong in place of the little bell is a violation of the rubric.

As to the question of good taste, the fact that the gong is used in very many churches of the city and country seems to prove the old adage: *De gustibus non est disputandum.*

HISTORICAL DATA CONCERNING METAPHRASTES.

Qu. Is there any good treatise which throws light on the identity of Symeon Metaphrastes, who is considered one of the greatest authorities of mediæval times on the subject of hagiography? The Bollandists, I know, speak of him in the preface of the first volume for January; but that was published more than two hundred years ago, and I presume that historical research since then has thrown some fresh light on the subject of so important a personage and his apparently very extensive work.

The new American encyclopædias, which find room for every sort of mediocrity in literature and art, say little or nothing of him, and the Catholic student naturally turns to a medium like the ECCLESIASTICAL REVIEW for accurate and up-to-date information on such a topic. No doubt there is some recent literature on the subject with which the average student has no chance to become familiar unless he knows foreign languages. But I am sure it would be of interest to many clerical readers who study history or hagiography, to know something of the present state of the question regarding so prominent a figure in the literature of the Eastern and Western churches.

Resp. According to Dr. Schroedl (in *Wetzer-Welte Kirchenlex.*), a Russian writer, Vasilievskij, published a paper on the subject of Metaphrastes, in the official Journal of popular education (St. Petersburg), in which he places the date of the hagiographer's birth at the end of the tenth century, which is somewhat later than the date assumed by the Bollandists in their first volume. Another recent writer, who discusses the subject exhaustively, is Krumbacher, in his *History of Byzantine Literature*, published at Munich, 1891. But the Bollandists themselves, both in their *Analecta Bollandiana*, which is intended to supplement the *Acta*, and in other critical reviews, such as the *Revue des Questions Historiques*, have supplied the historian at

intervals with new data and suggestions drawn from documents which their uninterrupted search in connection with the great work of the *Acta Sanctorum* continually brings to them. It would lead us too far here to outline, with due regard to critical opinion, the present state of the question regarding the time in which Metaphrastes lived and the work he did, as distinct from that which bears his name; but the topic is of sufficient importance and general interest to allow of its treatment in a separate article, which will be done as soon as the standing engagements of the REVIEW permit.

CHANGING THE STATIONS OF THE CROSS.

Qu. I have recently changed the "Stations of the Cross" from one side of the Church to the other, so as to make them correspond better with the stained-glass windows which we have just had put in. Every one of the pictures (stations) had to be taken down, and the crosses removed during the transfer. Is it necessary to have them blessed and indulgenced anew?

Resp. A change may be made in the disposition or locating of the crosses in the same church at any time, without requiring a new blessing or indulgencing; indeed, the entire *Via Crucis* may be moved from the main body of the church into the basement, or *vice versa*, or into a side chapel, if the latter is part of the church edifice and under one roof with the same. "Ob meliorem dispositionem crucium indulgentiae non amittuntur."—S. C. Indulg. d. 20 Sept. 1839.

"An mutatio crucium de loco in locum in eadem ecclesia secum importet annihilationem indulgentiarum Viae Crucis adnexarum? *Resp. Negative.*"—S. C. Indulg. d. 22 Aug. 1842.

"Ex pluribus hujus S. Congregationis decretis colligitur, minime necessariam esse facultatem commutandi stationes, seu cruces quoad locum, dummodo agatur de *eadem ecclesia*, minimeque facultate indigere substituendi stationes, dummodo tamen cruces tabulis superpositae omnes vel in majori numero perseverent."—S. C. Indulg. d. 20 Aug. 1844. (*Decr. Authentica*, n. 275 ad 3; 311 ad 4; 328. *Vide* Beringer, ed. xi, p. 277.)

Book Review.

SAINT HENRI. Par Henri Lesêtre, curé de S. Etienne du Mont. Paris: Librairie Victor Lecoffre. 1899. Pp. 215. (Serie Les Saints.)

We have no popular work of modern date which deals with the history of Emperor Henry II from the religious—as distinct from the political—point of view. Sources for such a biography might be found in the anonymous *Vita et Legenda Henrici et Cunegundis*, of the year 1511 (Bamberg), in Teltz's *Historia Henrici sancti* (Strassburg, 1712), in the *Chronica* and *Annales* of Germany, published in various collections of historical societies, and reproduced by the Abbé Migne, also in the *Monumenta Germaniae* and in the *Acta* of the Bollandist Fathers. Perhaps I should likewise mention here the documents upon which Monsignor Guérin (*Pet. Bolland.*, Vol. VIII) constructs his biographical sketch of the saint, the MS. in the convent library of Windelberg, in Bavaria, as reproduced in substance by Canisius (Vol. VI) and Surius, and also a local history of the Alsatian saint by the Abbé Hunckler.

Hence the fact that hitherto we should not have had any satisfactory account of St. Henry's life answering to the great popularity which the name itself enjoys, is not so much due to the absence of interesting personal and historic incident in the life of our saint, as rather to that secular estimate which has ignored Henry II in history because his achievements were built on motives with which the world has little or no sympathy. The monuments which praise the memory of our great kings were mostly built by those kings themselves, and deeds of cruelty and injustice have found their apologists in the annals of history, whilst the acts of heroic souls like our saintly Emperor, who were content with doing good without recording their own earthly glories, are often passed over in silence. Thus it happens that Henry II of Germany gets slight praise from the secular historian, although he was incessantly active in the interests of his people, and achieved eminent success in bringing about and maintaining by peaceful means what others failed to accomplish with military forces—a harmonious union between the temporal and spiritual powers, wholly beneficial to both Church and State. It was by reason of the perfect

understanding that existed between the saintly king and Pope Benedict VIII that the foundation was laid for a reform of the clergy and a revival of letters, which gave to the Church of those days bishops like Meinwerk of Paderborn, St. Wolbodo and Notker of Liége, and Ditmar, the peer of German historians until Lambert of Heresfeld wrote history. These men founded and brought to their highest efficiency the famous schools of their cathedral towns and of Fulda and Hildesheim, where learning flourished on the grounds of virtue. The abbé Lesêtre recalls all these things and others, which leave on the reader the impression that the saintly king had a special mission, not only to his own nation, but to that of Italy, the central seat of Papal influence, and to the neighboring countries of Poland and France. Around St. Henry we find grouped a circle of exceptionally gifted and virtuous men and women,—St. Gisela, his fair sister, who sat beside him during his school years, when both were tutored by St. Wolfgang, Bishop of Ratisbon; St. Stephen of Hungary, who afterwards marries Gisela; St. Conegonda, who was betrothed to Henry; St. Odilo of Clugny, the friend and confidant of the Emperor; these and others who made history in those times are honored on the altars of the Church as canonized saints, and give us an idea of the life which the Emperor led.

It may be said, therefore, without bias, that this little volume, which is presently being translated into English, to form one (the ninth, I think) of the Henri Joly series, fills an actual want, and fills it in an attractive and judiciously critical manner. This latter point is not to be undervalued. The *Legenda*, which once appealed to the simple faith of mediæval minds, have in these days of precocious scepticism lost their charm and hence their purpose of awakening reverent devotion as an incentive to imitating virtue. The abbé Lesêtre puts aside these stones of offence—though once they were good building material—and makes his narrative succinct, "une œuvre de science où les amis du moyen-âge trouveront élucidés avec méthode et avec élégance bien des points de cette histoire." Speaking of the scientific or critical value of the book, the author is perchance unnecessarily conservative. He is probably right in assigning as the exact year of Henry's birth that of Otho's death, namely, 973, though the Bollandists give 972 and Vogel (Vol. II) 978; but there can be no serious doubt that the residence of the Duke of Abbach, near Ratisbon, where the ruins of the old Heinrichsburg could still be seen a few years ago, was the birthplace of St. Henry, so that the expression "il naquit on ne sait trop en quel endroit du royaume" (p. 12) is hardly warranted.

CHRISTIAN EDUCATION IN THE DARK AGES. By the Rev. Eugene Magevney, S.J. (Reprinted from the Am. Cath. Quart. Review.) New York: The Cathedral Library Association, 123 E. 50th St. 1898.

The Cathedral Library Association of New York has signalized its healthy activity for years by the publication, periodically, of choice pieces of Catholic literature. The reproduction of Father Magevney's paper on "Christian Education in the Dark Ages" in form of a handsome pamphlet deserves special attention on the part of the clergy, being the first number of a *Pedagogical Truth Library* which the Association has undertaken. The selection of a special or distinct field of publication would in any case be a guarantee of efficiency; but here the choice is particularly to be commended, because amid a great wealth of pedagogical literature in which the Catholic Church abounds English-speaking nations have remained strangely poor, inasmuch as our writers have not given themselves to the task of popularizing it either by assimilating and reproducing the existing matter or by translating it in becoming style from foreign tongues. Americans are usually quick to carry into practical effect any suggestion for improvement, not only in the material, but also in the moral and intellectual order, and we may rest assured that the Pedagogical Truth Library will find opportunities of extending its work of correcting false notions about the Catholic history of pedagogy, by the building up on Catholic principles of a native system of pedagogy which will effectually cope with the modern theories of a purely secular or irreligious system of education. This can easily be done if initial movements such as that here suggested by the Library Association be duly encouraged.

THE TRIUMPH OF FAILURE. A Sequel to Geoffrey Austin, Student. By the Rev. P. A. Sheehan, Doneraile (Diocese of Cloyne). London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 443. Price, $1.60, net.

Two years ago, we directed attention in the REVIEW to a volume, entitled *Geoffrey Austin, Student*, published anonymously by a well-known Dublin firm. It was clearly a book written by a superior hand, as well as with the fixed purpose of laying bare some defects in the traditional training given to Catholic boys in our classical schools. In style, as well as in scope and interest, it compared favorably with *Tom Brown at Rugby*, only that the lessons it inculcated were even more noble in their appeal to teacher and pupil from the high plain of prac-

tical Christianity. Yet, despite its superior merit, which must have been patent at first sight, the book received scant recognition from Catholic critics at the very time when there were loud complaints going on of the dearth of such works in Catholic literature. Now that the sequel appears, the literary men in England and Ireland are astonished to find that there has lived among them for years a man with such gifts as Father Sheehan; they never suspected him, albeit he had spoken plainly enough, though not with that noisy flourish of trumpets which makes the average writer a popular figure in our day.

In *Geoffrey Austin*, Father Sheehan had given us the story of a young student at a private Catholic college in Ireland, where boys were being prepared for the English civil-service examinations. A lad, talented, high-spirited, and of a mind open for the impressions created by the ideals of the Greek and Roman classics, Geoffrey finishes his course at Mayfield with credit, but fails in the civil-service examination, and finds himself suddenly without any definite aim in the midst of the struggle for existence. It is at this stage of life that we meet the youth as a boarder, in a back room, in one of the suburbs of Dublin. A mental audit of his personal condition reveals to him the following facts:

> To my credit I could place youth and strength, a splendid constitution, a fairly liberal education, a love for learning, and £80, the balance left after my expenses in Mayfield and London, and which my guardian sent me, at my own request, on my return after my failure at the Control examination. On the debit side could be placed that dismal failure, the cause which led up to it, my utter inexperience of life, and a disposition very prone to extreme and abnormal depression, or the reverse. I should add to my credit-account a small but select library; to my debit-account, alas! a faith and religious feeling, theoretically intact, practically shattered and undermined. (Page 10.)

In the second chapter he records his first sad experience and disappointment in a world which he had entered with buoyant hopes. "It was with a sinking heart, after a few dismal failures, that I put on my overcoat one morning, drew up my faded gloves, and stepped into the dripping streets in search of some decent employment that would merely yield me a competence." The rebuff he meets with in a large mercantile establishment, where an appeal to his having a liberal education as a qualification for a sales-clerk is derided in presence of sneering employees, sharply wounds his vanity and makes him utterly despondent. "I went home, but could not rest there. I took up my favorite philosophers, Seneca and Marcus Aurelius. Their poor platitudes irritated rather than soothed me." He goes out again into the street, angry with himself and with the world. Stopping at a book-

seller's window he mechanically leans on the brass railing and looks at the titles of the books, reading in them nothing but hostility to mankind and bitterness of revenge.

Thus I raged, leaning on one hand my burning forehead, the other hung dead at my side. I heeded not the stream of people that swept by; I saw but my passion and revenge, when something soft and warm stole into my hand and rested there. I turned round and saw a little girl, who was not more than four years old, looking wistfully into my face. Her hand still nestled confidently in my own.

"Please, sir," she said, "take me home."

She was a dainty little woman. A small oval face was lighted up by two dark brown eyes, where the peace of heaven shone; and her black hair, with some curious streaks of red or purple gleaming through it, fell in even curves upon her temples. She was well dressed, and a dainty little sealskin cap (which I still hold, and which I would not part with for all the diamonds of Golconda, and which shall be buried with me wherever it pleases God my remains shall be laid) rested lightly on her white forehead. I know not what she saw in me to seek my confidence, for I am sure hell was pictured in my face. But then angels are not sent to angels. Even in this, God's eternal law, the law of contrasts, which is the law of love, was maintained.

But a miracle was wrought in me! What all the Pagan philosophy of Greece and Rome could not bring about, the faith and confidence of that little child effected. . . . Even so, the touch of that little child swept from my soul the foul fiend that possessed me, and I resumed in one moment a tranquillity and peace to which, for the last two days, I had been a stranger. I closed my hand gently over the soft, warm fingers.

"Come, little one," I said, "we will go home together; and you shall lead me." (Pp. 25–26.)

All through his subsequent life, little Ursula's face remained the guardian of his nobler nature. He does not long enjoy her sweet prattle, for the child soon after dies, and the scene of her death is described with exquisite pathos, but her spirit forever hovers about him, for she had promised him in her innocent simplicity, she would come back to tell him all about Heaven.

"And, Mamma," she said, making her last will, "you'll dive Doff my—my prayer-book and my beads; and—and—"

The little mind was wandering now, and my heart was tugging away, like a wild beast in his cage. Good God! What a load of sorrow lies on this weary world! . . .

I remained in the house that night. There was no sleep for them or me. When morning came, Ursula was better, and I went to work with a light heart. But all day long, as I bent over that weary catalogue and marshalled those dreary, ill-smelling books, the thought of the little child, choking to death, overcame me, and my tears fell fast and free on the page. . . . At six o'clock I was scudding across the city, with hope fighting in my heart against desperate forebodings of evil. There was a deeper hush on the house when I entered—the indefinable silence that means but one thing. The Angel of Death had come and stood by the side of the Angel

of Sorrow. Yes! I needed not the tears of the sorrow-stricken mother, nor the blank white face of Hubert Deane, to know that the child who had rescued me from sin, and who had been sent from heaven to teach me some of the deeper meanings of life, was now resting on a safer and sweeter bosom than mine. I saw her (and if I am not profane, I envied my God His treasure) on the bosom of Him who had said, "Suffer little children to come to Me." The little face was waxen, and showed no trace of the agony which my pet had suffered. The waxen petals of her fingers were intertwined, and her rosary, my rosary now, was woven between them.

Time cast her lots roughly over Geoffrey's subsequent years, and taught him the weakness of that support which his own pride and his Pagan philosophy were able to furnish him now in his hour of need or of temptation.

Amidst his deepest degradation he unexpectedly comes in contact with a former fellow-student, Charles Travers, who has embraced a career of noble self-sacrifice in the cause of reform such as that which Ozanam and the founders of the Vincent de Paul Society inaugurated in France. Geoffrey compares his own life with that of his friend; the difference is one of night and day. He is forced to reflect and inquire into the causes of this contrast, and finds them to be not accidents but principles. Gradually young Austin feels in himself the influence of the wonderful power exercised by young Travers, whose habits of life had been directed by Father Aidan. This priest, having found the youth ready to follow in the higher path, strove to develop all that was bright and holy in the young soul; and to harden and anneal as by fire, all that was weak and sensitive. Then came the time for action, and suddenly, before men were able to realize whence the energy proceeded, Charles Travers swayed by his eloquence and direction the destinies of thousands whom he had convinced of the peace that comes with renunciation of the vices that have grown out of our modern civilization. Young Travers, too, dies at a time when the work which he had inaugurated was attaining its triumphs. But he takes no part in the triumph, for he has been made the victim of foul calumny, and whilst the fruits of his zeal are being reaped by others, he is discredited as a failure, and dies heart-broken and exhausted by his gigantic self-sacrifices, but knowing well that the Master for whom he chiefly labored would receive him into His own.

It is the last of many proofs which Geoffrey Austin had witnessed, that the triumphs of the saints, the triumphs of religion, though failures in the eyes of the world, are sweet and lasting, whilst the triumphs of science, of civilization, of society, are only apparent, and afford no basis of peace or true happiness even in this life. Success is not the

mark of progress! Such is the history of the Church and of each truly religious soul.

> And so, running like some secret magic through all human history, inexplicable, powerful, elusive of all human efforts to analyze it, compelling an unwilling admiration, or extorting an unreasonable fear, potent for good, destructive of evil, the spiritual essence and mission of the Church unfolds itself. And whether seen in the quiet life of some such saint and apostle as Charles Travers, or exhibited on larger lines in some great evolution that touches the sympathies or awakens the fears of men, the same uniform and unvarying issues startle the world into a momentary faith in the supernatural; for on no other grounds can it interpret or explain that which is known in Christian history and ethics as the conquest of the learned by the foolish, of the powerful by the weak, of the great ones by the little—in a word, that apparent defeat which has marked all God's dealings with His world through His Church, which, in reality, as time develops His designs, is seen to be perfect and ultimate victory, and which, therefore, we have ventured to designate—*The Triumph of Failure.*

Geoffrey Austin himself reads the lesson well. He seeks a success that knows no disappointment, and goes in search of peace such as the world cannot give—in the cell of the cloister. There we leave him, happy as a priest in the service of God and his brethren.

It is a beautiful story, told with all the literary grace, vividness of scene, and wealth of scattered erudition, which our best writers have furnished. Father Sheehan has clearly shown—and shown it with infinite tact and charm of form—that to educate our youth for actual life, it is not enough to imbue their minds with knowledge and enthusiasm for classical learning, nay, that this may bias the mind irredeemably; but that if we would uphold the ideals of the pagans, old or new, as patterns for imitation we must first make them instinct with religious life and purpose, before we have a right to ask our young people to admire them unreservedly.

INSTITUTIONES THEOLOGICAE DE SACRAMENTIS ECCLESIAE. Auctore Joan. Bapt. Sasse, S.J. Volumen alterum. Opus posthumum cura Augustini Lehmkuhl, S.J. Friburgi Brisgoviae. St. Louis, Mo.: Sumptibus Herder. 1898. Pp. 494.

When, about two years ago, P. Sasse's first volume *De Sacramentis* appeared, it was evident that the work would take a prominent place among the text-books of dogmatic theology as soon as, in a completed form, it could be introduced into the classes of our theological schools. The author had had every opportunity of maturing and testing the accu-

racy of his statements and of correcting any possible flaw in his method of teaching during more than twenty years as professor of Dogma in the colleges of Maria Laach (Germany) and Ditton Hall (England). The announcement, therefore, of P. Sasse's death, almost simultaneously with the appearance of his first volume, caused general disappointment. But the indefatigable Father Lehmkuhl, who seems never weary of labor in the field of practical theology, succeeded in completing the work by gathering the manuscript notes of P. Sasse, adding what appeared necessary and desirable in different parts of the work, and thus giving to the student what was still wanting of the tracts, namely, *De Poenitentia* (*cum appendice de Indulgentiis*), *De Extrema Unctione*, *De Ordine*, and *De Matrimonio*.

In his previous tracts P. Sasse had combined the method of what is called positive theology with that known as scholastic—that is to say, he demonstrates the dogmatic tenets of faith, which form the principle of theological science, by an explicit appeal to Scripture, to the constant tradition which bears witness to the Revealed Word, in the decrees of Councils, Pontifical decisions, *sensus communis* of the Fathers, the liturgy of the Church. In the next place he examines the rational or intellectual support which this teaching claims apart from its authoritative character. Thus the difficulty which the inquisitive and naturally sceptical mind finds in accepting revealed truths on authority alone is lessened, and the motives of credibility are strengthened both by positive reasoning and by the answer to practical and plausible objections. In regard to the latter feature, Father Sasse's treatment of the subject is especially valuable, since he permits no important question, whether from the modern rationalistic or the sectarian point of view, to escape his careful scrutiny. It is here, too, that P. Lehmkuhl's editorship appears to best advantage. The frequent notes which he adds to the text refer for the most part to the more recent decisions of the Holy See and to controversies of our own day, as, for example, that on Anglican Ordinations, the question of jurisdiction of the Church in regard to certain mixed marriages, etc.

P. Sasse's book cannot, therefore, be classed with those works on dogmatic theology which are mere repetitions under new titles of what has always been the text in our seminaries. To writers, especially, who wish to popularize Catholic doctrine and require a book of accurate reference to the sources of polemic and apologetic theology on the subject of the Sacraments, this handbook lends itself as an excellent guide.

OXFORD CONFERENCES. Second Series. Lenten Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Bros. 1898. Price, 1 shilling.

Quite at the end of this little book one finds this paragraph: "The object of these Conferences has been to foster in you [the Catholic students at Oxford] the growth of a Catholic mind, *the mind of Christ* (1 Cor. 2: 16). Narrowness is no part of such a mind. If the mind of English Catholics has been narrowed, it has been by the accidents of persecution, and proscription, and poverty. These things have passed, or are passing. Your minds, I trust, are opening out at this University, not by abandonment of Catholic principles, but by their development and application. One such principle I have kept before you all this term, the principle of Dogmatic Religion." The latter sentence, developed in the light and the spirit of the preceding, gives the keynote to this series of Conferences. The "principle of Dogmatic Religion" indicates the sense in which "proselytism," in its true and better meaning, is justifiable and imperative on the part of the Church (Conf. 1). It shows the absurdity of the "subjective method"—the argument from "educated opinion"—in matters of religion (Conf. 2–3). It is the criterion whereby the position of certain fictitious, yet withal typical professors—Professor No-Suspension-of-Critical-Faculties, Professor Independent-Inquiry, Professor Honest-Research, and the rest, seven they are in all—is judged (Conf. 4–5). It determines the meaning and necessity of "Pope Conscience" (Conf. 6), the delusiveness of "Undogmatic Morality" (Conf. 7), and, when rightly understood, leaves room for the distinction between "Dogma and Discipline" (Conf. 8).

These are not new themes nor novel; but they are developed in this little book with a freshness, a sparkle, an unfailing vivacity, which lend them the charm that the olden truth always reflects when given its merited dress and setting. There are just four-score pages between the covers; but readers of the author's *Moral Philosophy* know how much solid matter he is able to pack neatly, yet without the least crumpling, into even so narrow a compass. He has the secret of being brief without ever becoming obscure. Besides the profit as well as pleasure which the priest himself may derive from reading these Conferences, he will find them apposite to place in the hands of non-Catholics who are seeking, or who ought to seek, the kindly light of Divine Faith.

DIE EIGENTUMSLEHRE nach Thomas von Aquin und dem modernen Socialismus, mit besonderer Berücksichtigung der beiderseitigen Weltanschauungen. Von Franz Schaub, Priester der Diöcese Speier. Freiburg: Herder (St. Louis, Mo.). 1898. Pp. xxiv—446. Price, $2.00.

To one who is not at least fairly familiar with both the scholastic philosophy and the general content of modern social sciences and theories, it must appear decidedly reactionary to go back to St. Thomas for an estimate of the value of recent investigations and speculations in sociology and political economy. On the face of things it seems idle to question a mediæval thinker as to the worth and bearing of the complex forces of present-day social and economical conditions. True, St. Thomas was well acquainted with Plato's Communism and with Aristotle's incisive critique of the master; but Plato's *Republic* and the *Laws* were dreams in comparison with the detailed technique of recent Socialism. Then, too, the development in the mechanism of production and distribution has revolutionized the world of industry and left scarcely more than a memory of the mediæval economical methods. Why then resort to the Procrustean process of forcing the immense bulk of modern facts into the narrow framework of the Aristotelian metaphysics? To any who thus query, if such there be who read these lines, might well be recommended a course of study in the above work on the "Teaching of St. Thomas and of Modern Socialism on Property." The benefit of such a study might be at once a truer appreciation of the depth and range and almost prophetic foresight of the Thomistic philosophy, as well as a fuller possession of the facts and theories of Socialism as illumined by the principles of that philosophy.

The second half of the volume's title indicates the author's viewpoint—the formal object, as the school-word goes. The right to property is to be studied in the light of the "world-view" of Thomistic philosophy on the one hand and of socialistic theory on the other. At bottom the problem is, as of all economics, the stomach question—how to get bread, and mayhap some meat, on the table thrice the day. But bread and meat and stomach are for the man, and man for God. A truism this. None the less is it true, nor the less ignored or denied in socialistic theories. The deepest problem at the bottom of economics is one first of theology, and then of ethics, and then of psychology. And this is why the author looks for the "world-view" of St. Thomas, in its bearings on economics, in the teaching of the Angelic Doctor on the native tendencies and structure of man,—in the meta-

physics of the "good" and "ends," in Divine Providence, in the Fall and the Atonement, and in the composition of man as a rational animal.

Over against these basal teachings of the Thomistic theology, ethics, and psychology, he sets the "world-view" of modern Socialism. None has better formulated, and with less suspicion of bias, the "quintessence of Socialism," than Dr. Schäffle. "In reality, Socialism is a complete 'world-view,' as Herr Bebel has said: Atheism in Religion, democratic republicanism in the State, collectivism (State-production) in Economics, and one may add, limitless optimism in Ethics, naturalistic materialism in Metaphysics, looseness of the family and marriage tie in the home, State education in Pedagogy, universal 'enlightenment' in instruction. The whole means liberty and equality —the emphasis on the latter." (P. 39.)

It is not necessary that each individual socialist should subscribe to this formula. Very many doubtless repudiate it. Suffice it that the avowed leaders, Marx, Bebel, and the rest, openly profess it, and that it is the logical basis of Socialism. It is the latter relation that Father Schaub makes good in his present study. With the works of the master —Marx—under his eye, and with the aid of a keen, searching logic, he exhibits the materialism that underlies and pervades the entire structure of Socialism. Both "world-views" are then submitted to a critique. The objections against the Thomistic—that it rests on "faith," that it is not "modern"—are briefly answered, and the burden of the criticism is made to bear on the socialistic position. Thus far, about one-third of the volume is occupied with the deeper philosophy of the subject—constructive and destructive. The remainder of the work is more technical and more in the field of political economy, bristling all over with hard facts and thistly terms,—wares, values, use-value, exchange-value, production, capital, and all the other brambly products of the "dismal science" being here put on exhibition. About a hundred pages are given to a criticism of the economics, the "equality" theory, the teleology, and the practicability, or rather impracticability, of Socialism. The latter point is more fully developed in the concluding portion of the work, wherein the positive teaching of St. Thomas is set forth on the nature and origin of property, on the necessity of private property (from which follows the practical impossibility of Socialism), on wealth and property, on the acquisition of property, on its possession and use, and lastly on the relations of civil society and the State to property. Under these large headings the author groups the doctrine of St. Thomas, explains it in its bearings on modern conditions, and invariably adds the "critical justification." The "Kritische

Würdigung" is met with so frequently in the course of exposition, that the student not thoroughly conversant with the deeper reasons and consequences of the Thomistic teaching need never feel himself long without efficacious guidance.

The volume, together with a similar work by Dr. Franz Walter,[1] furnishes the Catholic student with a thorough exposition of Socialism and an exhaustive critique of its presuppositions, its foundations, its sociological and economical contents, and its theoretical and practical consequences. Both works, it should here be mentioned, are prize essays—if so modest a term as essay may be used to characterize works so profound and learned—crowned by the University of Munich. They supplement one another. Walter deals more with the historical development of property theories and with earlier forms of Socialism, whilst Schaub confines his discussion to modern Socialism.

F.P.S.

COMMENTARIUM IN QUATTUOR S. EVANGELIA D. N. J. C.—I. Evangelium secundum Matthaeum, 2 Vol., pp. 552, 586. II. Evang. sec. Marcum, pp. 454. III. Evang. sec. Lucam, pp. 653. IV. Evang. sec. Joannem, pp. 592. Auctore Josepho Knabenbauer, S.J. Paris: P. Lethielleux. 1892–1898.

The exhaustive Latin commentary on the four Gospels which had been begun in 1892, as part of the *Cursus Completus S. Scripturae*, under the auspices of the Jesuit Fathers in Germany, concludes with the recently published volume on the Gospel of St. John, the twenty-second, we believe, of the entire series which has thus far appeared. In the disposition of the material, the author of these five volumes adheres to the plan followed in the main by the editors of the *Cursus*. Each book is introduced by "Prolegomena" which sketch in a concise manner the life of the Evangelist, the composition, plan, scope, and character of the separate Gospels, and the literature, the various texts and critical apparatus which aid the student to a just appreciation of historical and exegetical value of the subject-matter. Each of the Gospels is divided into parts distinguishing the leading features of the whole exposition. These parts are subdivided numerically and grouped under separate headings or topics, with the Greek (Vatican) and Latin (Vulgate) texts in parallel columns preceding the discussion of each group of verses in detail. To the Greek text the author adds *variantes* according to Tischendorf (edit. VIII crit., 1869) and Westcott–Hort

[1] *Das Eigentum nach d. Lehre d. hl. Thomas von Aquin und d. Socialismus*, Freiburg, 1895.

(Text 1881, introd. 1882); for the Vulgate he notes those of the latest Oxford edition by Wordsworth (1889–1895). In his interpretation of the Vulgate text our author adheres to the literal sense, as far as is compatible with the ascertained *usus loquendi*, and in this he places himself in full accord with the rules laid down for the study of Scripture by the Sovereign Pontiff in his Encyclical, *Providentissimus Deus*.

A noteworthy feature of this commentary is the manner in which, by the use of different letterpress, the varying needs or capacities of the Biblical student are supplied. Thus we have the general interpretation of the Gospel, to which the preacher or catechist will naturally have recourse for information, distinguished by its larger type from the historical, archæological, and philological comments which serve the purpose of more especial scholarship and erudition. Accordingly, a less prominent type is used for the notes, in which the author makes the student acquainted with the views of exegetes, both old and modern, who either confirm or differ from his own interpretation of the text. Under this head are, of course, included the opinions of non-Catholic authors, whose objections to the Catholic exposition of the text will frequently be found to be mere repetitions of old difficulties, answered long ago, but ever refurbished for new warfare against revelation and the Church as its legitimate interpreter. This portion of the author's work is especially full of useful information, drawn from Patristic sources and the later Catholic commentators, in which he clearly sets forth the traditional and approved teaching, at the same time answering objections in a terse and satisfactory style. A still smaller type (brevier) is employed in dealing with the philological references to the text. Thus the student obtains a ready survey of the different parts of the exposition according to their varying importance or the special purpose which he may have in view in his study, whilst the teacher can readily distinguish those parts which are to be set aside for particular inquiry after the text itself has been made intelligible.

The solicitude with which P. Knabenbauer seeks, throughout his commentary, to emphasize the dogmatic importance of the text, is everywhere apparent; and herein lies, we might say, the distinguishing feature of the work as compared with the exhaustive critical labors of Protestant commentators.

In his treatment of the archæological topics, including the history and geography of the sacred narrative, the author is brief but sufficiently explicit to let us understand the relative worth of the material which is commonly used for the illustration and interpretation of the text.

If we review separately the volumes dealing with the four Gospels we find that P. Knabenbauer, in his commentary on St. Matthew, lays special stress upon the meaning and verification of the Old Testament prophecies. No one could have been better equipped to handle this topic than our author himself, since it is to his labor and research that we owe the previously published commentaries of the *Cursus* on the prophets. Accordingly he expresses himself with no uncertain mind on some of the more difficult passages of the text. The well-known form ἵνα πληρωθῇ, in which he gives to the ἵνα its full significance of a final conjunction, leads him on to recognize in the argumentation of the Evangelist (II, 15) a statement of the fact that the Jews of our Lord's time were familiar with the typical character of the Old Testament. As illustration in this respect serves the interpretation of the prophetic passage in Jeremias 31: 15, with reference to Matthew 2: 17–18. The lament of Rachel over the captivity of the people is a typical forecast of the sad condition to which the rejection of the Messiah would lead, which shows its first symptoms, in the lament of the Bethlehemitic mothers at the slaughter of their children.

The author shows that he is not wedded in his critical judgment to the traditional interpretation of the received text. Here is his interpretation of the passage (Matt. 11: 12): "a diebus autem Joannis Baptistae usque nunc regnum coelorum vim patitur (vi opprimitur) et violenti (qui vi illud opprimunt) rapiunt illud (auferunt illud et eripiunt iis qui illud ingredi vellent)." Of special value is the exhaustive treatment which the author gives to the history of the Last Supper and the Passion (Vol. II, pp. 402–548). He explains the apparent divergence between St. John's statement and that of the Synoptic Gospels regarding the time of our Lord's death, by supposing that Christ celebrated the pasch on the 14th Nisan, whereas the Jews took the pasch on the 15th, or in this case on the 16th Nisan (pp. 402–418). He holds likewise that Judas did not partake of the consecrated particle, and later on, in treating of the same subject in St. John (13: 30), points out that the so-called consensus of the Christian Fathers in favor of the contrary opinion does not in reality exist.

In his treatment of the Gospel of St. Mark, P. Knabenbauer does not admit the oft-repeated assertion of modern critics that it is a mere compend of St. Matthew and hence deserves no particular exegesis apart from localized references to the latter Evangel. It is true St. Mark is, on the whole, much briefer, and in many places omits what St. Matthew records in detail. But St. Mark has some things which St. Matthew lacks, and those parts which are common to both show

that the former is not, as St. Augustine calls him, the *pedissequus et breviator Matthaei*, for he is frequently much more explicit in matters of material, personal, and chronological circumstance than St. Matthew, whose account he is supposed to have condensed. Especial mention in this volume deserves the discussion regarding the value of the υἱοῦ θεοῦ, which Tischendorf, in his *Initium S. Evang.*, considered spurious, as also the proof for the integrity of the second Gospel, and the canonical character of the passage 16: 9–20.

The commentary on St. Luke is enriched by a comparison with the recently discovered Syriac version of St. Matthew. The *variantes* of this translation are added to the rest under the siglum *Sin.*

It is well known that commentators have not so far arrived at any decisive opinion with regard to the chronology of St. Luke. P. Knabenbauer summarizes his own view in the following expression: "Caeterum eum ordinem temporis merito intelligere licet, quo eventus et facta ea serie recensentur, qua inter se subsecuta sunt. Qui ordo ut servetur, non opus est ut singulae uniuscujusque eventus conditiones et quasi partes etiam semper ordine temporis enumerentur" (p. 37). The objection of Danko (*Historia revelationis divinae N. T.*, p. x), namely, that the imprisonment of St. John the Baptist (3: 19–20) is mentioned altogether out of the chronological order, is answered by our author on page 37: "Sed legenti statim patet evangelistam mentione facta praedicationis Joannis ejusque in Herodem animadversionis statim addere quasi annotatiunculam, quem tandem exitum illa tulerit reprehensio. Idem dic de I, 80. Jam etsi quis ordine temporis servato scribit, tamen omnino licet ei obiter et quasi per parenthesim aliqua adjungere."

Noteworthy, too, is P. Knabenbauer's treatment of the vexing Quirinus question (pp. 104–114), in which our author answers the difficulties raised by Professor Schürer.

Two years elapsed between the publication of the above-mentioned volume on St. Luke and the one on St. John. The main cause of the delay was probably the laudable desire on the part of our author to utilize the newly published portions of the Syrian Gospel transcribed from the Sinaitic palimpsest by Agnes Smith Lewis (London, 1896), together with the supplement, and to note the critical comments which the publication called forth. Apart from this, P. Knabenbauer treats some questions of a more or less original character, like that of the existence of the mysterious Prester John, whom, according to some authors, St. Irenæus confounded with the Beloved Disciple. Our author's conclusion is: "Et alius quidam Joannes presbyter quem nemo novit ante

Eusebium, nemo fere post eum, Hieronymo excepto (qui tamen eodem modo quo Eusebius minime sibi constat), nunquam exstitit." P. Knabenbauer thinks that conclusive proof of this view may be drawn from the Prooemium of the books of Papias; but this is questionable, as a writer in the *Revue Biblique* (VII, 1898, p. 641) has shown. The further question as to whether St. John is not only the "redactor" but also the "editor" of the Gospel, which, in its present shape, bears his name, is still open, though P. Knabenbauer is not disposed to admit much more than that some disciple of St. John may have retouched the work of his master.

It is hardly necessary to add that the entire collection of commentaries presented here is characterized by a sound and loyal spirit of Catholic orthodoxy. P. Knabenbauer does not treat his text as a mere philological or documentary piece of work; but he enters into the purpose of the sacred writers. The fact that his exposition is not confined to the letter of the text makes it valuable as a source of argument and instruction in the hands of the theologian, the preacher, and the catechist.

KEY TO THE SPIRITUAL TREASURES. Illustration of some of the most precious Confraternities and practical Instructions for the Canonical Erection of these Confraternities at Home and in Foreign Countries. Second, revised and enlarged edition. By Maria Cosmas Seeberger, C.PP.S. Permissu Superiorum and Imprimatur. Collegeville, Ind.: The Messenger. Price, $1.50.

We have no hesitation in endorsing and recommending to priests engaged in the ministry this compilation, which presents a fund of valuable instruction, drawn from approved and authentic sources, as to the nature and aim of over fifty of the most richly indulgenced Confraternities in the Church. The information falls under three heads. In the first section is given an account of each association, its history and purpose; the second part points out the manner of erection and aggregation of the different Confraternities; and the third is devoted to the formulas and prayers of enrollment and investiture, and the blessings of cords, beads, scapulars, etc., which belong to the several societies. The volume makes a most practical and ready guide in all questions relating to religious Confraternities, and purchasers will have the satisfaction of helping the cause of the foreign missions, besides receiving full value for their outlay.

Recent Popular Books.[1]

AMERICAN REVOLUTION, 1766–1776: Sir George Trevelvan, Bart. $3.00.

This work is a clear and fair account of the dissensions between Great Britain and the American colonies, the economic and military exigencies compelling the imposition of heavy taxes, and the colonial loss, after the downfall of the French power, of that sense of dependence which had counselled submission to taxation. It describes the Parliamentary debates and the colonial riots, the skirmishes, battles, and sieges preceding the Declaration of Independence, and it does all this because its author found it impossible otherwise to continue his "Early Life of Charles James Fox." It is gracefully written, and its author has evidently supplemented his researches among British State Papers by study of the American historians prior to 1875.

ARCHDEACON: L. B. Walford. $1.25.

A young girl and young man spend an afternoon together, exchange views on many serious subjects, and meet no more until she is the widow of a very bad husband, and he is a bachelor Archdeacon of the Established Church of England. She finds that he has fallen far below his youthful ideals, and, refusing to marry him, tells him so. He energetically cures himself of selfishness, she relents, and after his marriage his friends and the general laity discover that he has become very spiritual-minded. There is much genuine fun and good outline-drawing of character in the opening scenes; the closing chapters, with their innocent revelations of the ways by which the author conceives that a minister of the Church of England may be strengthened in observing his ordination vows, is droll in fiction.

CAMPAIGNING IN CUBA: George Kennan. $1.50.

The distinctive value of Mr. Kennan's book comes from its accounts of the Red Cross work both on the "State of Texas" and in the hospital. He has too keen an eye for horrors to make his book agreeable reading, but his grim view is necessary for a complete apprehension of what happened before and after, to use Gen. Shafter's summarizing sentence, "we won."

DEBATABLE CLAIMS: John Chas. Tarver. $2.25.

A clever discussion of free education and its good and bad effects as they are manifest in Great Britain. The chapters on the "Reformation" and on the endowment of schools might have been written by a Catholic, so just are they, and the whole book is charmingly free from anything like the current cant of free instruction by the State as a general panacea.

ESSAYS ON THE HIGHER EDUCATION: George Trumbull Ladd. $1.00 (net).

The author, Professor of Philosophy in Yale University, presents four essays, "Development of the American University;" "Place of the Fitting School in American Education;" "Education, New and Old;" and "Essentials of a Modern Liberal Education," as his contribution to the solution of existing educational problems. The author does not accept the "new" methods; he disapproves of the picturesquely lawless thing called an eclectic course; he insists upon the value of language study, especially when the language is Greek; and he shows the connection between the future political welfare of the United States and the real and right education of the rich and of the followers of the liberal callings. The book is interesting to teachers, to students meaning to teach, and to politicians.

FOR THE FRENCH LILIES: (A. D. 1511–1512): Isabel Nixon Whiteley. Author of *The Falcon of Langéac*, etc. (*Lippincott's*). 1899.

A sketch of historic incident drawn in the attractive colors of romance and chivalry. Young Marcel of St. Eymond relates how he set out from his father's castle in Dauphiné to enlist under the banner of the gallant Bayard in Lombardy; how, amid sundry adventures, he won his spurs, and how, after the siege of Brescia in 1512, he fell in love with a beautiful Italian maiden whom he subsequently wedded and took with him to his home in France.

The plot is simple but never flagging in interest. There is no literary padding. On the contrary, in some parts, where the ordinary novelist would have yielded to the readers' natural curiosity by detailed elaboration of his theme, our author is merely suggestive. Perhaps this was intentional in order to bring the story within a prescribed compass. The literary workmanship is exquisite, and the classic finish of the language loses nothing of its elegance by the naive style of narrative which Mrs. Whiteley adopted here as she did in her *Falcon of Langéac*, in imitation of the old French Chronicles. The background of the story is Catholic, and of that pure and elevated tone which makes the leading figures of the story stand out with a certain chaste yet softened precision, not unlike delicate miniatures painted on ivory. Mrs. Whiteley has chosen for herself a special line of belletristic work much above the commonplace; it is likely that she will be eminently successful, though it may take longer to popularize her writing than that of authors who catch the humor of the hour.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

FROM PLOTZK TO BOSTON: Mary Antin. $0.50.

This small book is a literary curiosity, being the work of a Polish Jewess, who wrote it immediately after her arrival in this country at eleven years of age, and two years later translated it into the excellent English in which it now appears. It describes the difficulties encountered by Hebrews departing from Russia, and a child's feelings during the land journey and the voyage to this country, and shows how American immigration laws strike the immigrant.

GOD'S PRISONER: John Oxenham. $1.25.

The first half of this book deals with a murder committed to conceal a defalcation, bewilders the reader with doubts as to the actuality of the murder, and shows the murderer, although undetected, pursued by constant fears and terrors. In the second half, he marries happily, obtains a large fortune, and is left in perfect contentment. Unless a sequel is to be expected, the story is amazing.

A HARP OF MANY CHORDS: Mary F. Nixon. $1.00.

Not a book of verses, nor of short, disconnected stories, but an excursion into many countries with a tame spinster aunt and a charming *mademoiselle Americaine*, who is the harp in the hands of various *messieurs*, each after his fashion and unequal skill evoking the varied hidden harmonies from the well-attuned instrument. There is incident enough in the story to fill a volume of twice its size. The tale deserved better at the printer's hands, at least in the correction of the proofs.

HEART OF DENISE: S. Levett-Yeats. $1.25.

A perfect imitation of Mr. Stanley Weyman; a rather poor imitation of Stevenson, and inadequate imitations of Mr. Kipling fill this little volume of stories, which seems to be the result of accepting Stevenson's advice to young writers to try to produce something like any piece of work which pleases them. Mr. Levett-Yeats's "The Chevalier d'Auriac" demonstrated his ability to write like Mr. Weyman; he retains the power, for the Valois and Bourbon Chronicles are as open to him as to his model; but Mr. Kipling's mind and a mind filled with memories of Mr. Kipling are entirely different sources of inspiration, and no one acquainted with the original stories can approve of these.

HISTORIC HOMES OF THE SOUTHWEST MOUNTAINS, ALBEMARLE COUNTY, VA.: Edward C. Mead. $3.00.

This volume, although intended chiefly for Virginians, is valuable to all persons interested in the history of the American people, for it chronicles the doings of many large and influential families, and reveals home life as it was in a State, which for more than two centuries exercised vast power in the republic, chiefly by virtue of its social organization.

HISTORY OF ENGLISH ROMANTICISM IN THE EIGHTEENTH CENTURY: Henry A. Beers. $2.00.

The varied character of the English Romantic schools of the last century gives Mr. Beers an opportunity for much description of individual poets, and he uses it judiciously, giving excellent portraits of the chief writers, and showing how the work and the man reacted upon one another, and also how each new school grew upon the ruins of the old. The best chapter describes the "Miltonic group," as the author calls Gray, Collins, Mason, and the Wartons, but the pages devoted to Chatterton are very good.

HISTORY OF NORTHAMPTON: James Russell Trumbull. Vol. I. $5.00.

This is one of the most valuable of the many town histories issued during the last quarter of a century, and is the result of labors extending over a much longer period. Life in the Connecticut Valley differed very widely from life on the coast before the days of railways, and circumstances were favorable to the development of strongly-marked character, very little modified by foreign influence, for few immigrants penetrated so far inland after the seventeenth century. The author, therefore, had no lack of material, and he most diligently used all that he had. The volume is a mine of curious stories.

INCIDENT AND OTHER HAPPENINGS: Sarah Barnwell Elliott. $1.50.

Seven stories of the South are grouped under this title, stories in which the negro appears as Southern men and women know him, not as theorists would have him. The narrator displays wonderful discretion in tragic passages, never exaggerating, and yet presenting incidents with great power, and with the most delicate skill. As an exercise in the choice of words and phrases, the book would be noteworthy, had it no other merit.

MAINE. An Account of Her Destruction in Havana Harbor: Capt. Charles D. Sigsbee, U.S.N. $1.50.

This book is a calm and almost judicial statement of the calamity which precipitated and possibly caused the late Spanish-American war. It is profusely illustrated with portraits and other pictures, all of which were published with it in the *Century* magazine, and a list of the Maine's dead and wounded has been added.

MEMOIR AND CORRESPONDENCE OF SUSAN FERRIER: 1782–1854: Edited by John A. Doyle.

Until a new edition of her novels was printed a few years ago, Miss Ferrier was not known to many persons under seventy years of age, except as the author of an amusing fragment in school "readers," but since that time she has assumed the place beside Jane Austen which she held in the minds of readers contemporary with the two. Her letters are amusing,

and without being satirical show a keen sense of the physical and mental defects of some persons whom she encountered, and an equally keen enjoyment of the good qualities of others. The letters concerning Scott are the most interesting.

MYTHS AND LEGENDS BEYOND OUR BORDER: Charles M. Skinner. $1.50.

The scenes of these myths cover the length and breadth of the American continent outside the United States, and the collection has considerable value. The author's style of adapting the story to the civilized mind somewhat lessens the scientific worth of the volume, but makes it much more acceptable to the average person.

PORTO RICO OF TO-DAY: Albert Gardner Robinson. $1.50.

This volume is based upon letters written to the New York *Evening Post* in August, September, and October of last year; and, although spirited, and occasionally humorous, is entirely free from sensational matter of any sort. The author accompanied the American expedition to the island, and he describes an important part of the campaign not recorded by the newspapers. He also describes the voyage on the transport-ship, and the Porto Ricans, their manners and customs; the agricultural resources of the country; Spanish rule and the resident Spaniards, military and civilian, and always preserves the greatest moderation and fairness. The book is a credit to American journalism.

ROYAL NAVY: William Laird Clowes. Vol. III. $6.50.

This volume carries forward its narrative from 1714 to 1792, Mr. Clowes himself contributing the two chapters on the civil history of the navy and one on the major operations, 1714–1762; Mr. L. Carr Laughton describes the minor operations, 1714–1762; Sir Clements Markham, the voyages and discoveries, 1714–1762; and Capt. A. T. Mahan, the major operations, 1762–1792. To Americans this is the most interesting of the three published volumes, because it deals with the Old French and Revolutionary wars, but the chapters on the civil history of the navy abound in information for the student of manners and morals. The volume contains photogravure portraits of Anson, Cook, Howe, Hughes, and Brydges, maps, charts, and hundreds of text illustrations. The work is the present standard authority on the English Royal Navy and its operations.

SHORT HISTORY OF ASTRONOMY: Arthur Berry. $1.50 (net).

This volume includes not only history but biography, and, without resorting to mathematical language, gives as much information in regard to astronomers and astronomy as is necessary for the general reader. The illustrations are diagrams, portraits, and reproductions of curious old pictures and celestial photographs. In evening classes, and in the libraries of small reading clubs, the work would be very useful, and would exactly suit the needs of students endeavoring to fill the gaps of a defective course of school studies.

SKETCHES FROM MEMORY: G. A. Storey, A.R.A. $2.50.

The author's reminiscences cover a period of more than fifty years, and include stories of both English and French artists, literary men, and actors. They are well told, and the occasional critical passages are thoughtful and valuable.

STORY OF FRANCE: Thomas E. Watson. Vol. I. $5.00.

The author of this history very carefully explains at the outset that his work does not profess to be the result of original research, but its spirit and its manner are his own. He has a general quarrel with French royalty and the French nobility for not having possessed and practised the ideas of the nineteenth century, and especially those of nineteenth century American "Populists," and he criticises kings and nobles accordingly. His style is of that peculiarly jerky character which suggests frequent pauses for applause, and is bare of genuine ornament, although rich in adjectives and exclamations.

STORY OF OLD FORT LOUDON: Charles Egbert Craddock (Mary N. Murfree). $1.50.

This chronicle of pioneers and Cherokees is adapted to readers of any age. The Indians represent one of the best tribes which the early white settlers found in possession, and the author has used her finest imaginative powers in describing the peculiar terrors of the wild forest.

SUNDOWN LEFLARE: Frederic Remington. $1.25.

"Sundown" is an Indian guide with no principles and many memories of strange adventures, here written down by Mr. Remington in Sundown's own dialect, which is not too easy. The pictures are excellent, the stories somewhat unduly prolonged.

THE TALES TIM TOLD US: Mary E. Mannix. $0.75.

Eleven short stories, from the *Ave Maria*, which are sure to instruct, whilst they delight the young reader. The tales are put into the mouth of "Tim," who has preserved intact the bloom of the faith and the racy wit and wisdom of his native Tipperary.

TWO STANDARDS: The Rev. William Barry. $1.50.

The heroine, a clever, romantic, and undisciplined girl, of musical genius, marries a financial adventurer, not for love, but with expectations much like Maud Muller's. Finding him brutal in mind, and spiritually a nonentity, although susceptible to every sort of sensual beauty, she leaves him, resolving to elope with a musician who loves her. The inevitable worldly results of her scheme are so for-

cibly set before the pair by the musician's brother, a monk, that they abandon their plan, from expediency rather than from repentance. Later, a Jesuit makes him realize the existence of the highest of all standards, that of Christ, and the same knowledge comes to her while nursing her husband, who is impoverished, and also physically and mentally broken by a term of imprisonment, well earned by enormous dishonesty. The story is very cleverly involved, and includes many phases of English thought and life, but everything is made tributary to the central idea, which is thus brought home to readers of many minds, especially to musicians, to the avaricious, and to those who would be "new." The rumor that the work was to resemble "Evelyn Innes" was ludicrously false. The likeness is about as visible as that between Scott's "The Abbot" and Lewis's "The Monk."

UNPUBLISHED LETTERS OF DEAN SWIFT: Edited by Dr. George Birkbeck Hill. $3.00.

These letters, published last year in the *Atlantic Monthly*, were written between 1714 and 1731 to Knightly Chetwode, an Irish squire, and are very easy and intimate, but they will hardly change any man's view of the Dean. Those who love his genius and pity his woes will love and pity none the less because of the roughness which now and then deforms these pages. Those who hate his scurrility will not find their hate lessened by the occasional glimpses of lonely sorrow which from time to time appear in his confidences. No other hand could have written them; none who cared for its work should be without them.

VISION SPLENDID: Florence Bright and Robert Mackray. $1.50.

That a man and woman should write such a book as this in partnership is an unpleasant sign of the times in England. Under the pretence of warning young girls not to adopt the dramatic profession, the two partners make disgusting manufactured revelations, and draw insulting caricatures of living actors. The only reason for mentioning the story is to prevent any reader from using it to discourage a would-be actress. Of the two evils of possible misadventure and of reading this book, it would be foolish to advise her deliberately to encounter the latter.

WINDYHAUGH: "Graham Travers" (Miss Margaret Todd, M.D.). $1.50.

The heroine's childhood is passed in a vain struggle to assimilate the heroic doses of Calvinism administered by her grandmother, and her girlhood in the endeavor to reconcile herself to the careless indifference of her father, an unprincipled worldling. Between her two teachers she is made eccentric and unhappy, and narrowly escapes making shipwreck of her life. The story is brilliantly told, and the Presbyterian expositions in its opening chapters will harm no reader with fair reasoning powers, and the heroine's final contented renunciation of every "career" for the sake of being a mere homemaker is very skilfully set forth as the wisest thing possible. The ending of her religious troubles is perfect resignation, but the means by which it was attained are left in doubt.

WIRE-CUTTERS: Mrs. M. E. M. Davis. $1.50.

The wire-cutter is a product of the cattle-breeding States, and the "wire" is of the barbed variety used by the owners of large tracts of land to exclude cattle from pasture and water formerly regarded as common property. The story is a family romance, in which the wire-cutting serves as the means of developing the evil in the nature of one brother and all possible good in the character of the other. The action extends over some thirty years and takes place partly on a Louisiana plantation and partly in a Texas village, with one church used in turn by five species of Protestants. The picture of a community living with little control except that of traditions of good conduct is striking, and the plot is original and is one in which Hawthorne would have revelled.

WORKS OF WILLIAM MAKEPEACE THACKERAY. Vol. X. $1.75.

"The Virginians," the latest issue in this edition, was, as is well known, suggested to the author by the crossed swords, Prescott, the historian's, British and American ancestors, seen in his study by Thackeray during one of his American journeys. In the introduction to the book, his daughter includes passages from his American letters, and also his letters to his daughters describing his unsuccessful attempt to become M. P. for Oxford. The story is told in "Philip," but no more effectively than in these home letters.

WRITER OF BOOKS: "George Paston." $1.00.

The "Writer" is a woman whose whole heart and soul are really occupied by her art; she marries foolishly, and foolishly fancies herself in love with a critic who understands her work, but in the end her writing absorbs her. The best thing in the story is its description of life among English writers of the lower grade, their strange devices to obtain "material," and their wonderful industry. Religion is not among the springs of action of any of the characters.

YOUNG MISTLEY: Henry Seton Merriman. $1.25.

The hero is something between Mr. Cecil Rhodes and Mr. Henry Savage Landor, brave, capable, with an immense capacity for securing his own way, but he uses his gifts to serve his country, making his way across Asia to learn the roads for military purposes. Certain Nihilists are secretly aided by the Russian government in their efforts to kill him, and his career is a succession of dramatic occurrences. The English women in the story are admirable, sensible, brave, and thoroughly feminine. The Russian woman is a well-described specimen of an hysterical subject turned nihilist.

Books Received.

THE TRIUMPH OF FAILURE. A sequel to *Geoffrey Austin, Student.* By the Rev. P. A. Sheehan, Doneraile, Ireland. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 443. Price, $1.60.

MEDITATIONS ON THE INCARNATION AND LIFE OF OUR LORD. By Cardinal Wiseman. *The same.* 1899. Pp. 275. Price, $1.10.

THE SACRED HEART; or, Incidents showing how those who honor the Sacred Heart of Jesus are assisted and helped by its Power and Love; together with Lives of B. Margaret Mary and Ven. P. de la Colombière. Selected from the German of the Rev. Joseph A. Keller, D.D. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 255. Price, 70 cents.

MISSA ET ABSOLUTIO DEFUNCTORUM pro Adultis. Ratisbonae, Romae et Neo-Eboraci: Typis Friderici Pustet. 1899. Pp. 16. Price, 15 cents.

HARD SAYINGS. A Selection of Meditations and Studies. By George Tyrrell, S.J., author of *Nova et Vetera.* New York, London, and Bombay: Longmans, Green & Co. 1898. Pp. 469. Price, $2.00.

THE SECRET OF FOUGEREUSE. A Romance of the Fifteenth Century. From the French, by Louise Imogene Guiney. Boston: Marlier, Callanan & Co. 1898. Pp. 347.

APOLOGIE DES CHRISTENTHUMS. Von Dr. Franz Hettinger. Fünfter Band: Die Dogmen des Christenthums. Dritte Abtheilung. Siebente Auflage, herausgegeben von Dr. Eugen Müller, Professor der Theologie am Priesterseminar zu Strassburg. Mit Approbation des hochw. Kapitelsvicariats Freiburg. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1899. Pp. 640. Price, $1.70.

THE HISTORY OF THE POPES, from the close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck. Edited by Frederick Ignatius Antrobus, of the Oratory. Volume VI. St. Louis, Mo.: B. Herder. 1898. Pp. 670. Price, $3.00.

THE FOUR GOSPELS. A New Translation. From the Greek Text direct, with reference to the Vulgate and the Ancient Syriac Version. By the Very Rev. Francis Aloysius Spencer, O.P.